



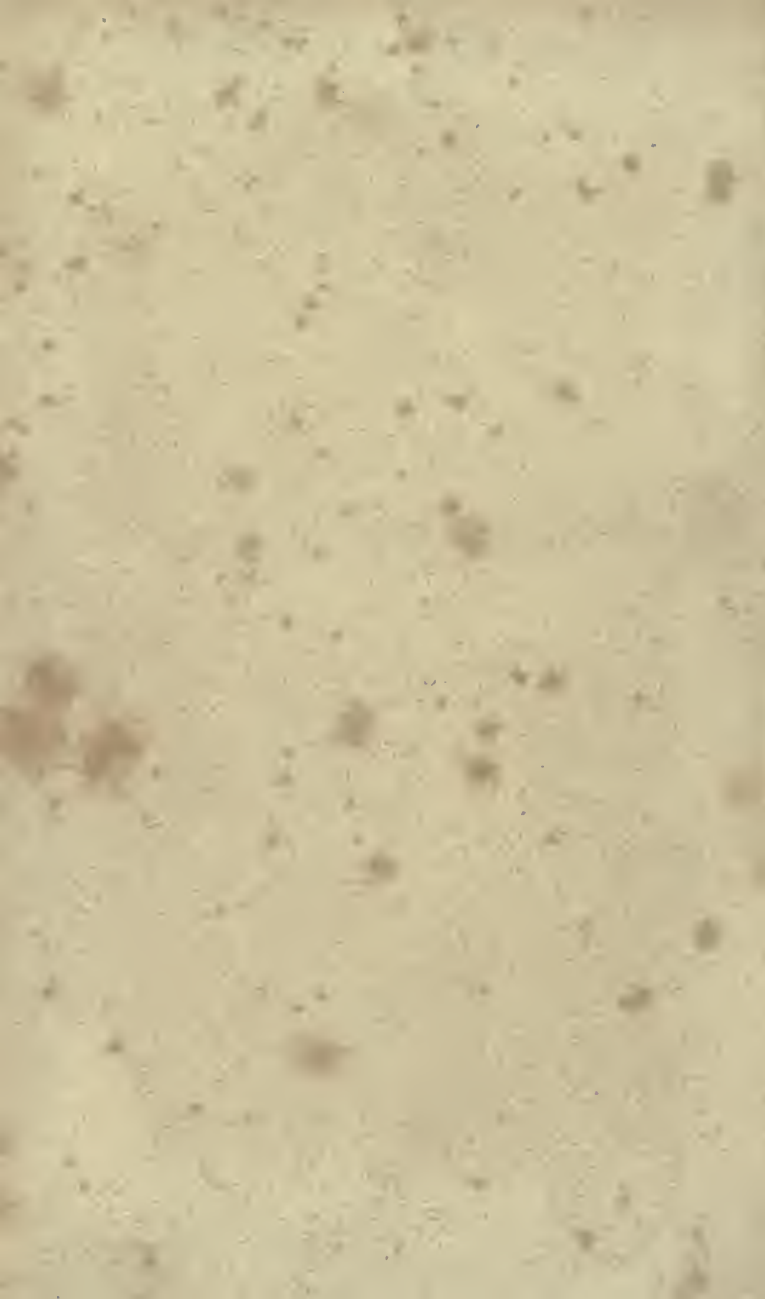
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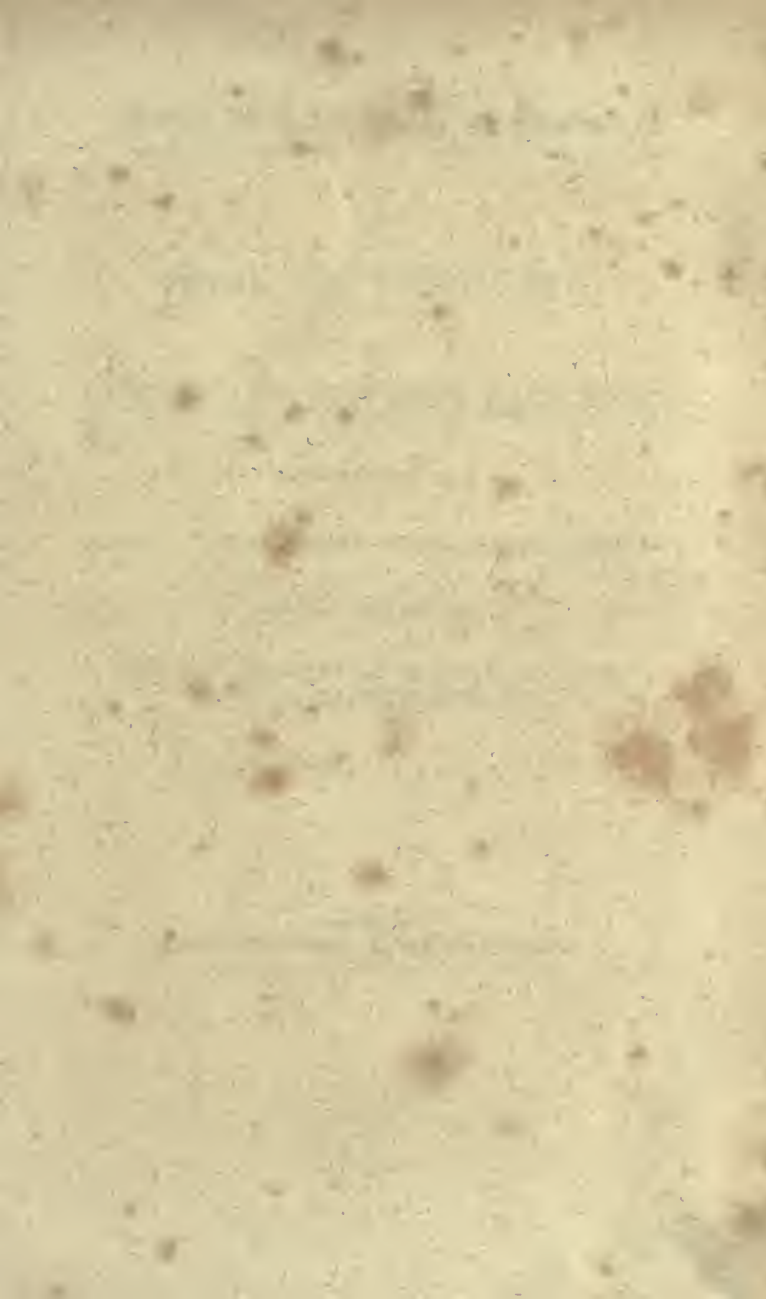
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Happy Thoughts of Happy Thinkers.

THE
BOOK OF THOUGHT,
OR,
PARENTS AND TEACHER'S HAND BOOK:

DESIGNED FOR THE USE OF
SCHOOLS & PRIVATE THINKERS—FOR THE USE OF THE MILLION:

BEING A COLLECTION OF THE
HAPPIEST THOUGHTS OF HAPPIEST THINKERS,
IN THEIR HAPPIEST MOMENTS,

Laconically Expressed.

EDITED BY
W. SMITH MORRELL AND JOHN SMITHER.

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District of Indiana.

PREFACE.

Towering minds have their happy moments in which they put forth extra efforts. This book, being a collection of these rare thoughts, forms a cabinet of intellectual, moral, and religious gems; which if thoroughly studied can not fail to prove a valuable auxiliary to the cause of intelligence and virtue.

The virtues are not distinctly and sufficiently insisted upon in the family and school training.

Dr. Locke most truly remarks: "Under whose care soever a child is put to be taught during the tender and flexible years of his life, this is certain, it should be one who thinks Latin and languages the least part of education—one who, knowing how much virtue and a well tempered soul is to be preferred to any sort of learning or language, makes it his chief business to form the minds of his scholars, and give that a right disposition, which, if once got, though all the rest should be neglected, would, in due time, produce all the rest; and which, if it be not got, and settled so as to keep out ill and vicious habits, languages and sciences, and all the accomplishments of education, will be to no purpose, but to make the worse or more dangerous man."

"How empty learning, and how vain is art,
But as it mends the life, and guides the heart."

Rev. Tryon Edwards advises heads of families, "always to have a book at hand for the use of the family—a book of condensed thought and striking anecdote, of sound maxims and truthful apothegms. It will impress on your mind a thousand valuable suggestions, and teach your children a thousand lessons of truth, and duty. *Such a book is a casket of jewels for your household.*"

The authors have faithfully labored to produce, and now offer to a discriminating public, such a book; which they design to be used as a school-book, as well as a parlor companion.

It is known that the shortest way of memorizing any composition is, by writing it repeatedly and thoughtfully.

THE FIRST design of the authors, therefore, is, that the expressions, especially the single lines in the fore part of the work, be used as copies to write.

SECONDLY, that it be used as a book of praxes for parsing in the grammar class.

THIRDLY, that it be used as a book of composition, some specimens of which are given at the end of the work.

FOURTHLY, another, and *the grand* design is, that it be used as a book of reference by teacher, parent, and pupil.

To inculcate in the *least* time, and at the *right* time, the duties of life, and to form a habit of thought, in the minds of all, especially youth, are the great leading purposes, and sincere wishes of the authors.

TO TEACHERS.

We presume that teachers, generally, must have felt the pressing need of such a work as this; and as the writers of our many excellent school-series, have, for the most part, been practical teachers, it seems strange that they have not, e'er this time, given us so indispensable a work.

The parent and teacher will find, on a thorough examination of the contents of this manual, that the expressions, generally, suggest deathless thoughts, calculated to shape the destiny of youth, as well as to change the habits of the advanced in years. The grouping of these expressions on the same subject, and thereby bringing them to bear upon the same point, is calculated to fix and enforce that point on the mind of the learner. For instance, the parent or teacher is desirous to instruct his charge in relation to the law of habit—"that upon which the law-giver as well as the school-master has, in all ages of the world, mainly relied,"—he refers to the subject, *Custom—Habit—Use*, where he reads to his charge, what many of the best thinkers have said, in a few words, in reference to this very important subject; adding his own remarks. In like manner, reference may be had to the subjects *religion—education, learning, &c.,—reading, books, libraries—drunken-*

ness—tobacco—truth—veracity—Sabbath—woman, mothers—youth, and the many other important ones found in this book.

In order to give the expressions, force and weight in the mind of the student, as a general thing, they are accredited by the name of the writer.

In addition to this important use of the work, the intelligent teacher will readily perceive its adaptation as a book of copies to write—especially the single line expressions in the fore part—of praxes for parsing, in the grammar class, and subjects for compositions for the more advanced student. After the systematically subjectized portion of the work, follows a chapter of promiscuously arranged subjects; next comes a chapter of Clerical, Religious, Moral, and Temperance anecdotes, promiscuously arranged; and lastly, some examples of the use of the expressions, as subjects of compositions.

In the production of this little manual, it is the authors' aim to render the arduous labors of the teacher more efficient, and at the same time, greatly abridge them.

To those guardians of youth—those staunch props to the pillars of our glorious government—the honor-deserving teachers of America,—is this little work respectfully dedicated by the authors.

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BOOK OF THOUGHT.

SINGLE LINE EXPRESSIONS;

Designed as Copies, Praxies for Parsing and Subjects for Compositions.

All lessons should be punctually and thoroughly studied.
Be circumspect in all your walks through life.
Civilization is the result of the right kind of education.
Do to others as you would wish they should do to you.
Every man is miserable in just proportion to his vices.
Forget not your duty under any conceivable circumstances.
Good order must be maintained in families and schools.
Hear counsel and receive kind, good instruction.
Idleness is the legitimate mother of mischief.
Justice is the great standing policy of civil society.
Kindness of heart will commonly be appreciated.
Labor is one of the great elements of civil society.
Man's happiness or misery is in his own hands.
Never utter that which may offend the chastest ear.
Order, neatness, and economy, are all capital virtues.
Parents are honored by the virtues of their children.
Quick promisers are most commonly tardy performers.
Rudeness of manners ever disgusts all good men.
Strive to be something in life, and you will be something.
The bible is a window in this dark prison of hope.
Undirected by virtue, knowledge is but the servant of vice.
Virtue ever elevates the mind, but vice ever degrades it.
What maintains one vice, would bring up two children.
Xenophon was famous both as a general and historian.
Youth is the morning of life—the time for exertion.
Zeal in the promotion of a good cause, will ensure success.

A gentleman makes no noise, a lady is always serene.
Beauty very soon fades, but virtue flourishes forever.
Coolness—absence of heat and haste, indicate fine qualities.
Duty, as well as interest, requires honesty in our dealings.
Every hour lost in youth, is a chance of future misfortune.
From disappointments we commonly learn to be prudent.
Genuine courage has its origin in genuine virtue.
He that is slow to wrath, is of great understanding.
Ignorance is undoubtedly a great highway to crime.
Joy and sorrow divide the world equally between them.
Knowledge and goodness form the degrees in heaven.
Life and death are both within the power of the tongue.
Mind grows and strengthens only by its own action.
No thoroughly occupied man was ever very miserable.
On the cultivation of women's minds, depends man's wisdom.
Peevishness always disgusts us, pains and mortifies us.
Quench not good desires; they are the promptings of the Spirit.
Rather diminish than magnify other persons' faults.
Sloth makes all things difficult, but industry, all easy.
The highest joys to the christian, come through suffering.
Upon secrecy, commonly depends the success of designs.
Vice, sooner or later, brings much real unhappiness.
We should read books that inculcate the duties of life.
Xerxes was the father of Darius, the last king of Persia.
Youth is the season of lively hope, enterprise and energy.
Zealous souls without meekness are like ships in a storm.

A mother's influence usually makes men what they are.
Blessed are the pure in heart, for they shall see God.
Content has a very kindly influence on the soul of man.
Do nothing to-day that you must repent of in future.
Envy and anger cause great pain, and shorten human life.
Falsehood is a very base and a very loathsome vice.
Good temper, like sunshine, sheds its brightness all around.
He that refuseth instruction, despiseth his own soul.
Idleness is the legitimate parent of most of the vices.
Joy wholly from without, is false, precarious, and short.

Keep thy tongue from slander and thy lips from guile.
Little sins bring in their train many sins of magnitude.
Moderate exercise and toil, strengthen and consolidate the body.
No habitual reader of novels, can love to read the Bible.
One of the sublimest things in the world is plain truth.
Prejudice and ignorance always go hand in hand.
Quietly and perseveringly pursue the many duties of life.
Regard your good name as the richest jewel on earth.
Strict adherence to truth will command true respect.
Though death is terrible, still it will come to all of us.
Unite with your industry, system and good economy.
Virtue commonly secures much respect and happiness.
We should revenge a wrong by freely forgiving it.
Xerxes built a bridge of boats across the Hellespont.
You should never suffer your energies to stagnate.
Zeal in a good cause will merit applause.

All great distinguished men have had great mothers.
Books, like friends, should be few and well chosen.
Content makes even the poor richer than California mines.
Death comes suddenly to those who are unprepared.
Education dissipates the many evils of ignorance.
Flattery corrupts both the giver and the receiver.
Grand results are obtained by grand efforts.
He who lives to no purpose, lives to a bad purpose.
If you live a useful life, you will live happily.
Judge not, lest ye be judged by the unerring Judge.
Kindnesses and smiles, given habitually, win the heart.
Little minds make their opinions subordinate to their interests.
Most men make policy the rule of their lives.
Nothing is utterly impossible to persevering industry.
Of all our infirmities, vanity is the dearest to us.
Punctuality is the heart and soul of all business.
Quarrels would be short, if the fault was only on one side.
Reason and virtue alone can bestow real liberty.
Self-praise is a very inadequate recommendation.
That which you sow to-day you will sometime reap.

Use law and physic only in cases of real necessity.
Virtue is the all-sustaining power of government.
We should dearly love life, without fearing its close.
Xerxes was a very vain and very boastful man.
Young men are apt to think themselves wise enough.
"Zion," is used figuratively for the church of God.

A hopeless person is one who deserts himself.—*Berkeley*.
Grace is to the body what good sense is to the mind.
Simple diet is best,—for many dishes bring many diseases.
Tobacco is a curse to a nation, in proportion to its use.
Worth makes the man; the want of it the fellow.
Modesty of manners, once lost, is forever irrecoverable.
The cure of an evil tongue must be done at the heart.
Never reply to the epithet of a drunken man or a fool.
Solomon well says, "anger resteth in the bosom of Fools."
Want of prudence is not unfrequently the want of virtue.
Good books are our best companions through this life.
Earth's vanities pass very quickly away forever.
Do that which is right, and speak that which is true.
Every condition sets easy on a truly wise man.
Abhor that which is evil, and cleave to that which is good.
Tobacco is a great generator of idle habits among mankind.
Civility is the result of genuine good nature and good sense
Curiosity, from its nature, is a very active principle.
Aim at excellence, and excellence will surely be attained.
Idleness is the sepulchre of a living man.
A propensitiy to hope and joy is substantial riches.
Humility is the true foundation of virtue and content.
All intemperance should be carefully guarded against.
Virtue, joined to knowledge, confers great influence.
Look well before you undertake any important enterprise.
It is much easier to think well than to act well.
Happiness is lost, when ease is very much consulted.
When words are scarce they are seldom spent in vain.
A majority of mankind prefer custom to consistency.
We can not too highly value a true and tried friend.

Idleness is the great bane of both body and mind.
We should guard against our evil passions in early life.
Practice makes that easy, which at first seems impossible.
Profane swearing is a violent breach of good manners.
Learn to consider yourself in the place of another.
Never speak of your father as the "old man."
Calumnies are murder in the first degree.
The filthiness consequent on tobacco-using, is a great moral evil.
Rare as true love is, true friendship is still rarer.
To be of use is the great object of human existence.
Riches are commonly the impediment of our virtues.
Agar prayed that he might not have riches.
Labor is the substantial interest on which we all stand.
As you desire the love of God and man, beware of pride.
Give every man thine ear, but few thy voice.—*Shakspeare*.
The love of money is the root of all evil.—*Paul*.
The morality of an action depends upon our motive.
Good manners are the small coin of virtue.—*Women of England*.
The half-learned are more dangerous than the simpleton.
Innocence does not always shield us from evil reports.
Constant success shows us but one side of the world.
He is not great, who is not greatly good.—*Shakspeare*.
The conscience of well-doing, is an ample reward.
Home should be more attractive than any other place.
No man envies the merit of another who has enough of his own.
Personal neatness is a never-failing sign of self-respect.
Would we have the kindness of others, we must endure their follies.
We should never speak contemptuously of mankind.
Never abuse one who was once your bosom friend.
To be called proud is a misfortune, to be proud is a sin.
There is a time to think, and there is a time to speak.
Think before you speak, that you may speak wisely.
We have nothing to enjoy till we have something to impart.
The tongue is an unruly evil, full of deadly poison.
That which is worth doing, is worth doing well.
Right doing is wise doing, wrong doing is but folly.
Nothing noble can be had without seriousness and sobriety.
Prejudice is always the legitimate offspring of ignorance.

Occupation is a pressing necessity to all young persons.
The way of every man is indicative of his end.
Defeat is a school in which truth always grows strong.
There is nothing so low and mean as selfishness.
The principal virtues of woman are of a domestic kind.
To be proud of learning is the greatest ignorance.
There is no solid happiness without strict sobriety.
We may mend our faults more easily than hide them.
Without energy, no circumstances will make a man a man.
The pursuit of great objects, usually forms great minds.
We should constantly beware of indulgence in any excess.
The use of tobacco unnerves the body, and stultifies the mind.
Neither precept nor discipline is so forcible as example.
Our worst enemies are the evils of our own wicked hearts.
No man has so far fallen that he may not rise by effort.
The future destiny of the child is the work of the mother.
The origin of all men is the same, and virtue is the only nobility.
The heart is a cup which is always empty till it overflows.
Procrastination is, verily, the great arch thief of time.
Ever open your mouth and your purse with great caution.
No excellence can be secured without persevering labor.
The virtues of mothers are commonly visited on their offspring.
He that is slow to wrath is of great understanding.—*Solomon*.
Pleasure's votaries will certainly be disappointed at last.
All censure of others is oblique praise of one's self.
To be happy, the passions must be cheerful and gay.
This little life has duties that are indeed very great.
The hours of a wise man are lengthened by his ideas.
A thoughtful mind will find instruction in all things.
He only lives who is not a reservoir, but a fountain.
All difficulties vanish before diligence and perseverance.
Education distinguishes between savage and civilized life.
Carefully avoid those things which you blame in others.
Gratitude is homage the heart renders to God for His favors.
Remember that time is money.—*Dr. Benjamin Franklin*.
Good manners are the blossom of good sense and good feeling.
A smooth sea never made a skillful mariner.
Malice always drinks one half of its own poison.

The mother's heart is the child's school-room.—*Beecher*.
Tobacco broods like an incubus over the chewer and smoker.
Energy will do any thing that can be done in this world.
Ever be governed by an enlightened conviction of truth and duty.
A good character is, in all cases, the fruit of personal exertion.
He is the most empty man who is the fullest of self.
Ceremony is the invention of wise men to keep fools at a distance.
The foundation of knowledge must be laid by reading.
Flattery is a kind of base coin to which vanity gives currency.
A flatterer is said to be a beast which always bites smiling.
As a wolf resembles a dog, so does a flatterer resemble a friend.
Nothing is so great an instance of ill manners as flattery.
Lawless are they who make their wills their law.
A friend should bear his friends' infirmities.—*Shakspeare*.
Envy is a weakness of poor, frail, erring humanity.
A comfortable old age is the reward of a well-spent youth.
A guileful heart always makes a guileful tongue and lips.
Never make your ear the grave of another person's good name.
The man who strictly adheres to truth will be respected.
The proudest monuments of earth will very soon perish.
The first lesson to be taught the young, is strict obedience.
"It is employment," says Webster, "that makes men happy."
Talent and worth are the only external grounds of distinction.
A contented mind is the greatest blessing of this transitory life.
A man of undoubted honesty, will always command respect.
Habit, if not resolutely resisted, soon becomes real necessity.
Leisure is the time for doing something useful to mankind.
They who seek wisdom will surely find her.—*Solomon*.
Truth is a noble, generous, and a glorious virtue.
The love of wealth governs the vulgar herd of mankind.
There is a greater desire to live long, than to live well.
The utmost extent of human science is very circumscribed.
We make another man's judgment ours, by keeping his company.
There is many a good thing lost by not asking for it.
A cheerful countenance always betokens a good heart.
The virtuous man is, in the end, always sure of his reward.
Virtue alone is honor, glory, wealth and happiness.
When the devil finds a man idle he sets him to work.

Be careful to acquire the habit of untiring industry.
The consciousness of doing good is a sufficient reward.
Form fixed principles on which to think and act.
Be simple and neat in all your personal habits.
Endeavor to acquire the habit of doing everything well.
Make persevering effort to become master of your temper.
Good humor and cheerfulness are essential to true politeness.
Make a daily practice of reading the word of God.
Always have a plan laid, beforehand, for every day.
Vice, virtue and time, are three things that never stand still.
Revenge is a more punctual paymaster, than gratitude.
Depraved conversation will corrupt the best morals.
Tears are frequently equal in weight to words.
To do little things well, is, in most cases, highly honorable.
A mind fraught with integrity, is the noblest possession.
The envious man grows lean at the success of his neighbor.
Endeavor to do good, rather than be conspicuous.
Look to budding mischief before it has time to ripen into fruit.
Every body should be as clean and neat as a Quaker.
There is no difficulty over which an iron will can not prevail.
What am I? how produced? and for what end?
Never indulge in levity upon what is sacred.—*Todd*.
To keep the mind pure, keep it usefully employed.
All that time is wasted which might be better employed.
Be careful to improve your thoughts when you are alone.
Men speak but little when vanity does not induce them.
Affectation is even more contemptible than weakness.
He who has not much wealth, has not much care.
God looks only to pure, and not to full hands.
He who does not advance surely goes backward.
As your conduct has been, so shall be its fruit.
Truth is afraid of nothing but concealment.
Ignorance is the legitimate mother of superstition.
Catching at more, men often lose what they have.
Content is natural wealth, luxury artificial poverty.
Truth is most powerful, and will ultimately prevail.
A month of vexation will not pay a farthing of debt.
Virtue is equal to ten thousand shields.—*Juvenal*.

Prosperity gives us friends, and adversity tries them.
Nothing on all the earth can smile but man.
Barbarism is rendered intractable by the force of custom.
Resolution is, in most cases, almost omnipotent.
It is always better to wear out than to rust out.
True nobility is derived from virtue, not from birth.
With time and patience, the mulberry leaf becomes silk.
Politeness is but kind feeling toward others, acted out.
When you have any thing to do, go straightly and do it.
A newspaper is the history of the world for one day.
I would rather be right than be President.—*Henry Clay*.
He who foresees calamities, suffers them twice over.
Incessant pains the end obtains.—*Common Observation*.
Time, distance, and delay, are abolished by railroads.
Discharge your duty, and leave the rest to Providence.
Reason is a very light rider, and easily shaken off.
Trust not the world, for it never pays what it promises.
The way of the world is to make laws and follow customs.
Men very rarely like the virtues which they have not.
He who will not reflect is surely a ruined man.
Wisdom is to the mind, what health is to the body.
Hate no one,—hate their vices, not themselves.—*Brainard*.
The slanderer and the assassin, differ only in their weapons.
A foe to God was ne'er true friend to man.—*Young*.
Contentment gives a crown, where fortune has denied it.
The fountain of contentment must spring up in the mind.
He that oppresseth the poor, reproacheth his Maker.
Gratitude is a virtue that has great profit annexed to it.
All good principles must stagnate without moral activity
Zeal for the public good is characteristic of a man of honor.

ACTIONS.

The only things in which we can be said to have any property, are our actions.—*Colton.*

The most unalloyed pleasure in life, is the doing of a good action from good motives.—*Mrs. F. Pitts.*

The actions of men are like the index of a book ; they point out what is most remarkable in them.

Berkeley.

He is the wisest and best man, who crowds the most good actions into *now*.—*R. B. Cutter.*

AMBITION.

I charge thee fling away ambition ;
By that sin fell angels : how can man, then,
The image of his Maker, hope to win by't ?

Shakspeare.

Earth's highest station ends in "Here he lies ;"
And "dust to dust" concludes the noblest song.

Young.

Dreams, indeed, are ambition ; for the very substance of the ambitious is merely the shadow of a dream. And I hold ambition of so light and airy a quality, that it is but a shadow's shadow.—*Shakspeare.*

One breast laid open were a school,
Which would unteach mankind the lust to shine or
rule.—*Byron.*

Ambition is the way in which a vulgar man aspires.
H. Ward Beecher.

ASSOCIATES.

If you always live with those who are lame, you will
yourself learn to limp.—*From the Latin.*

If men wish to be held in esteem, they must asso-
ciate with the estimable.—*La Bruyere.*

Choose the company of your superiors, whenever
you can have it; that is the right and true pride.
Lord Chesterfield.

Thou art noble; yet, I see,
The honorable metal may be wrought
From that it is disposed. Therefore, 'tis meet
That noble minds keep ever with their likes:
For who so firm that can not be seduced?—*Shakspeare.*

He that walketh with wise men shall be wise; but
a companion of fools shall be destroyed.—*Solomon.*

You may depend upon it that he is a good man
whose intimate friends are all good, and whose ene-
mies are characters decidedly bad.—*Lavater.*

Mankind will, in a great degree, form their opinion of you, upon that which they have of your intimate friends and associates.—*R. B. Cutler.*

A T T E N T I O N .

Without attention you can succeed in nothing; and without strict attention, books are as valueless to you as mere blank sheets.

By attention, Cuvier became so versed in comparative anatomy, that when a little bone was shown him, he could tell to what class of animals it belonged.

Means and Ends.

It was attention to the falling of an apple from a tree, which led Newton to the discovery of the law of gravity, by which all ponderable substances are attracted to the center of the earth.—*D. B. Adams.*

Attention to the rise and fall of the lid of a boiling tea-kettle, has led to steamboats, steamships, and railroads.—*Means and Ends.*

It is by attention to his barometer that the mariner avoids shipwreck.—*Redwood.*

By attention, the Indian finds his way through the pathless desert; and the physician, by attention to the condition of the skin, eye, and pulse of the patient, applies the healing art.—*Home.*

By attention, the deaf mutes are taught language, and the blind learn to read.—*Means and Ends.*

It is by attention that O. S. Fowler, and others, have learned to read in the human head and face, those beamings of love, that no language can express, and of aversion, that stillness of tongue can not conceal.

A V A R I C E .

The avaricious person is kind to no one, but is most unkind to himself.—*Latin Proverb.*

No amount of money, however large, can satisfy the avaricious feelings of the human heart.

Mrs. R. Morrell.

“Avarice is so insatiable, that it is not in the power of liberality to content it; and man’s desires are so boundless, that whatever he gets is but in the way of getting more, without end.

“‘What walls can bound, or compelling rein,
The ungoverned lust of avarice restrain.’”

It may be remarked for the comfort of honest poverty, that avarice reigns most in those who have but few good qualities to recommend them. This is a weed that grows only in a barren soil.—*Hughes.*

BENEVOLENCE—BENEFICENCE.

When the good Fenelon's Library—immense library,—was in flames, "God be praised," said he, "that it is not the dwelling of a poor man." This is the true spirit of benevolence.

There is no use of money equal to that of Beneficence; here the enjoyment grows on reflection.

Mackenzie.

Constantly cherish the God-like virtue, benevolence, for it will shine through your life like light from the celestial regions.—*Mrs. Elizabeth Adams.*

To find one thankful man, I will oblige many that are not so.—*Seneca.*

He who receives a good turn should never forget it; he who does one, should never remember it.

Charron.

The rich should not reserve their benevolence for purposes after they are dead; for those who give not till they die, show that they would not then if they could keep it any longer.—*Bishop Hall.*

Remember earth has one privilege above heaven. It is that of Beneficence. The privilege of passing by a transgression, of relieving the distressed, of spreading the Scriptures, of evangelizing the heathen, of instructing the ignorant, of reclaiming the vicious—"of seeking and saving them that are lost."—*Jay.*

The disposition to give a cup of cold water to a disciple is a far nobler property than the finest intellect. Satan has a fine intellect, but not the image of God.—*Howels*.

Men resemble the gods in nothing so much, as in doing good to their fellow-creatures.—*Cicero*.

BIBLE.

The Bible has God for its author, salvation for its end, and truth, without mixture of error, for its matter.—*Dr. Locke*.

At any price give me the book of God.—*Wesley*.

The most momentous concern of man is the state he shall enter upon at the close of this short life. The Bible is the only source of information as to what that state shall be; and its heavenly teachings fully enable us to make that state glorious.

D. B. Adams.

Leo the Tenth knew that the pontifical hierarchy did support, and was reciprocally supported by a superstition that was false; but he also knew that the Bible was true, and that truth and falsehood assimilate not: therefore he withheld the Bible from the laity.—*Colton*.

The whole preparation for a coming eternity is, believe what the Bible tells you, and do what the Bible bids you.—*Dr. Chalmers*.

In what light so ever we regard the Bible, whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue.—*John Q. Adams.*

The great mass of mankind have misunderstood the real object of life on earth, or else he misunderstands who follows the light of the BIBLE.

Precious Bible! what a treasure
Does the word of God afford!—
All I want for life or pleasure,
Food and medicine, shield and sword.
Let the world account me poor,
Having this, I need no more.—*Newton.*

I confess that the majesty of the Scriptures astonishes me, that the sanctity of the Gospel speaks to my heart. View the books of the philosophers with all their pomp, and what a littleness they possess compared with the Scriptures.—*Rosseau.*

A matchless Temple, where I delight to be, to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase my awe, and excite my devotion to the Deity there preached and adored.—*Boyle.*

That the truths of the Bible have the power of awakening an intense moral feeling in man under every variety of character,—learned or ignorant, civilized or savage; that they make bad men good, and send a pulse of healthful feeling through all the

domestic, civil and social relations; that they teach men to love right, to hate wrong, and to seek each other's welfare, as the children of one common parent; that they control the baleful passions of the human heart, and thus make men proficient in the science of self-government; and, finally, that they teach him to aspire after a conformity to a Being of infinite holiness, and fill him with hopes infinitely more purifying, more exalted, more suited to his nature, than any other which this world has ever known, are facts as incontrovertible as the laws of philosophy, or the demonstrations of mathematics.

Dr. Wayland.

BIGOTRY.

Show me the man who would go to heaven alone if he could, and in that man I will show you one who will never be admitted into heaven.—*Feltham.*

Bigotry murders religion to frighten fools with her ghost.—*Colton.*

The good old man, too eager in dispute,
Flew high; and as his Christian fury rose,
Damned all for heretics who durst oppose.

Dryden.

CENSURE.

Censure is a tax a man pays to the public, for being eminent.—*Swift*.

The censure of those opposed to us, is the nicest commendation that can be given us.—*St. Evremond*.

Censure has all the invidiousness of self-praise, and all the reproach of falsehood.—*Miss M. Morrell*.

The readiest and surest way to get rid of censure is, to correct ourselves.—*Demosthenes*.

The censure of our fellow-men, which we are so prone to esteem a proof of our superior wisdom, is too often only the evidence of the conceit that would magnify self, and of the malignity or envy that would detract from others.—*T. Edwards*.

To arrive at perfection, a man should have very sincere friends, or inveterate enemies; because he would be made sensible of his good or ill conduct, either by the censures of the one, or the admonitions of the other.—*Diogenes*.

It is a folly for an eminent man to think of escaping censure, and a weakness to be affected by it. All illustrious persons of antiquity, and indeed of every age, have passed through this fiery persecution.—*Addison*.

There are but three ways for a man to revenge himself of censure of the world: to despise it, to

return the like, or to endeavor to live so as to avoid it. The first of these is usually pretended, the last is almost impossible, the universal practice is in favor of the second.—*Swift*.

CHARACTER, REPUTATION.

The character is like white paper ; if once blotted it can hardly ever be made to appear as white as before. One wrong step often stains the character for life.—*Berkeley*.

A pure mind is the foundation of a pure character ; and a pure character is of amazing worth to every young person.

Nothing of character is really permanent, but virtue and personal worth. These remain.

Daniel Webster.

It is the possession of established and unwavering principles, that makes a man a firm character.

Todd.

A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.

Solomon.

As they who for every slight infirmity, take medicine to repair their health, rather impair it ; so they who, for every trifle, are eager to vindicate their character, rather weaken it.—*Old Writer.*

Good character is like stock in trade, the more of it a man has, the greater his facilities for adding to it. Good character is power and influence; it makes good friends; creates funds; draws patronage and support; and opens a sure and easy way to wealth, honor, and happiness.—*Hawes*.

A good character is, in all cases, the fruit of personal exertion. It is not created by external advantages; it is no necessary appendage of birth, talents, or station; but it is the fruit and reward of good principles manifested in a course of virtuous and honorable action.—*Hawes*.

Those who quit their own proper character to assume some other, are, for the most part, ignorant both of the character they leave, and of the one they assume.—*Burke*.

In a truly good character we look, first of all, for integrity, or unbending regard to rectitude; then for independence, or the habitual determination to be governed by an enlightened conviction of truth and duty; then for benevolence, or the spirit of kindness and good will to men; and last, but not least, for piety toward God, or an affectionate regard for the will and glory of the great JEHOVAH.—*Hawes*.

Character and reputation are individually different. Character is what you really are; Reputation is the estimation, false or true, which the world puts upon you.

The way to gain a good reputation is, to endeavor to be what you desire to appear.—*Socrates.*

A watchful regard to one's reputation in early youth, will be of incalculable benefit to us in after life.—*Miss A. G. N. Morrell.*

A fair reputation is a plant, delicate in its nature, and by no means rapid in its growth. It will not shoot up in a night, like the gourd of the prophet; but like that gourd it may perish in a night.—*Taylor.*

The purest treasure mortal times afford,
Is spotless reputation; that away,
Men are but gilded loam, or painted clay.

Shakspeare.

“Individual character is almost universally a compound from the characters of others. If it is true that one fool makes *many*, it is not less clear that many fools or many wise men make *one*.”

Character, like porcelain ware, must be painted before it is glazed. There can be no change after it is burned in.—*Henry Ward Beecher.*

Good name, in man and woman,
Is the immediate jewel of their souls.

Shakspeare.

How wonderfully beautiful is the delineation of the characters of the three patriarchs in Genesis! To be sure, if ever man could, without impropriety,

be called, or supposed to be, "the friend of God," Abraham was that man. We are not surprised that Abimelech and Ephron seem to reverence him so profoundly. He was peaceful, because of his conscious relation to God—*S. T. Coleridge*.

CHARITY.

A man's true wealth hereafter, is the good he does in this world to his fellow-man.—*Mrs. F. Pitts*.

In faith and hope the world will disagree,
But all mankind's concerned in charity.

Pope.

The truly generous is the truly wise,
And he who loves not others, lives unblessed.

Home.

Would'st thou from sorrow find a sweet relief,
Or is thy heart oppressed with woes untold?
Balm would'st thou gather for corroding grief?
Pour blessings round thee, like a shower of gold.

Wilcox.

Give employment, rather than alms to the poor.
The former drives out indolence, the latter, industry.

World's Laconics.

We owe every allowance to the faults of others,
being conscious that we too have our share of imperfection.—*Scott*.

When a charitable man dies, people will say, "What property has he left behind him?" But the angels will ask, "What good deeds has he sent before him?"

Mercy is seasonable in time of affliction; like showers of rain in time of great drought.—*Jones*.

It is a mark of littleness of spirit to confine your inspections to some minute part of a person's character. A man of generous, open, extended views, will grasp the whole of it; without which he can not pass a right judgment on any part.—*Scott's Lessons*.

Humanity is the basis of the Christian religion, and they who are not charitable can not be Christians.

Charity suffereth long, and is kind: charity envieth not; charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, endureth all things.—*St. Paul*.

It is a duty incumbent on the wise, to bear with such as are not so.—*D. B. Adams*.

Gently to hear, kindly to judge.—*Shakspeare*.

The drying up of a single tear has more
Of honest fame, than shedding seas of gore.

Byron.

Public charities and benevolent associations for the gratuitous relief of every species of distress, are peculiar to Christianity; no other system of civil or religious policy has *originated* them; they form its highest praise and characteristic feature,—*Colton*.

Judge of yourself with rigor, but of others with the softnings of humanity. *Miss Myrtila Morrell*.

CHEERFULNESS, SADNESS.

Cheerfulness keeps up a kind of day-light in the soul of man, filling it with a steady and perpetual serenity.—*Observation*.

To be happy, the passion must be cheerful and gay, not gloomy and melancholy. A propensity to hope and joy is real riches; one to fear and sorrow, real poverty.—*Hume*.

Keep aloof from sadness, for it is a sickness of the soul.—*Sigourney*.

A cheerful temper, joined with innocence, makes beauty attractive, knowledge delightful, and wit good natured. It lightens sickness, poverty, and affliction; converts ignorance into amiable simplicity, and renders deformity itself agreeable.—*Addison*.

Cheerful looks make every dish a feast,
And 'tis that crowns a welcome.—*Massinger*.

Moral sufferings very speedily undermine human health. O! keep the mind cheerful.

Mrs. R. Morrell.

The most manifest sign of wisdom, is continued cheerfulness.—*Montaigne.*

Cheerfulness ought to be the *viaticum vitæ* of their life to the old; age without cheerfulness, is a Lapland winter without a sun; and this spirit of cheerfulness should be encouraged in our youth, if we would have the benefit of it in our old age; time will make a generous wine more mellow, but it will turn that which is early on the fret, to vinegar.

Colton.

CONTENTMENT.

Contentment is a pearl of great price, and whoever procures it at the expense of ten thousand desires, makes a wise and happy purchase.—*Balguy.*

The highest point outward things can bring unto, is the contentment of the mind; with which no estate can be poor; and without which all estates are miserable. *Sir P. Sidney.*

A contented mind is the greatest blessing a man can enjoy in this world; and if, in the present life his happiness arises from the subduing of his desires, it will arise in the next, from the gratification of them.—*Addison.*

Content swells a mite into a talent, and makes even the poor richer than the Indies.

World's Laconics.

Alas! if the principles of contentment are not within us, the height of station, and worldly grandeur, will as soon add a cubit to a man's stature, as to his happiness.—*Sterne.*

The fountain of contentment must spring up in the mind; and he who has so little knowledge of human nature, as to seek happiness by changing any thing but his own dispositions, will waste his life in fruitless efforts, and multiply the griefs he purposes to remove.—*Johnson.*

If two angels were sent down from heaven, one to conduct an empire, the other to sweep a street, they would feel no inclination to change employments.

John Newton.

Whatever difference there may appear to be in men's fortunes, there is still a certain compensation of good and ill, that makes them equal.—*Charron.*

It is a celebrated thought of Socrates, that, if all the misfortunes of mankind were cast into a public stock, in order to be equally distributed among the whole species, those who think themselves the most unhappy, would prefer the share they are already possessed of, before that which would fall to them by such a division. Horace has carried this thought much further, which implies that the hardships or

misfortunes we lie under, are more easy to us than those of any other person would be, in case we could exchange conditions with him.—*Addison*.

There never was any system but that of Christianity, which could effectually produce in the mind of man the virtue of contentment. Religion bears a tender regard to human nature. It prescribes to the miserable man the means of improving his condition: nay, it shows him, that to bear his afflictions as he ought, will naturally end in the removal of them. It makes him contented here, because it can make him happy hereafter.—*D. B. Adams*.

Think'st thou the man whose mansions hold
The worldling's pomp, and miser's gold,
Obtains a richer prize,
Than he who, in his cot at rest,
Finds heavenly peace a willing guest,
And bears the promise in his breast,
Of treasure in the skies?—*Mrs. Sigourney*.

COOKERY.

More evils than ever were fabled of Pandora's box, are sent abroad in the land by bad cooks. Cooking requires study, and constant exercise of judgment and skill.—*Means and Ends*.

Cooking should be well understood by the wives and daughters of our farmers, mechanics, merchants,

manufacturers, ministers, lawyers and doctors. No lady is too high to regulate the process of domestic cookery; but on the contrary, it would be a real honor to a Princess.—*Mrs. R. Morrell.*

COVETOUSNESS.

If money be not thy servant, it will be thy master. The covetous man can not so properly be said to possess wealth, as that may be said to possess him.
Lord Bacon.

The only gratification a covetous man gives his neighbors is, to let them see that he himself is as little better for what he has, as they are.—*Penn.*

Covetous men are fools, miserable wretches, mad men, who live by themselves in perpetual slavery, fear, suspicion, sorrow, discontent, with more of gall than honey in their enjoyments, who are rather possessed by their money than possessors of it; bound 'prentices to their property; and mean slaves and drudges to their substance.—*Burton.*

When all sins are old in us,
And go upon crutches, covetousness
Does but then lie in her cradle.—*Decker.*

The covetous man reverses the principle on which Æsop chose his burden, and oppresses himself with a heavier load of provisions the nearer he gets to the end of his journey.—*Colton.*

Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.—*Luke*, xii., 15.

The covetous person lives as if the world were made altogether for him, and not he for the world; to take in every thing, and part with nothing.

South.

CREDULITY.

Credulity is belief on slight evidence, with no evidence, or against evidence. In this sense it is the infidel, not the believer, who is credulous. "The simple," says Solomon, "believeth every word."

World's Laconics.

Credulousness is the concomitant of the first stages of life; and is indeed the principle on which all instruction must be founded; but it lays the mind open to impressions of error as well as of truth; and when suffered to combine itself with that passion for the marvelous—which all children discover, it fosters the rankest weeds of chimera and superstition. Hence, the awful solemnity of "darkness visible," and what the poet has denominated "a dim religious light;" together with the terrors of evil omens, or haunted places, and of ghastly specters.—*Percival*.

Charles the second, hearing Vossius, a celebrated free-thinker, or infidel, repeating some incredible

stories about the Chinese, said: "This is a very strange man. He believes every thing but the Bible."

The credulity which has faith in goodness, is a mark of goodness.

CUNNING—PRUDENCE—DISCRETION.

Cunning is none of the best nor worst quality ; it floats between virtue and vice : there is scarcely any exigence where it may not be supplied by prudence.
Bruyere.

Cunning pays no regard to virtue, and is but the low mimic of wisdom.—*Bolingbroke.*

The certain way to be cheated, is to fancy one's self more cunning than others.—*Charron.*

Cunning leads to knavery ; it is but a step from one to the other, and that very slippery ; lying only makes the difference ; add that to cunning and it is knavery.—*Bruyere.*

Cunning has only private selfish aims, and sticks at nothing which may make them successful. Discretion has large and extended views, and like a well formed eye, commands the whole horizon. Cunning is a kind of short sightedness, that discovers the minutest objects near at hand, but is unable to discover things at a distance. Discretion, the more it

is discovered, gives a greater authority to the person who possesses it; cunning, once detected, loses its force, and makes a man incapable of bringing about even those events which he might have done, had he passed only for a plain man. Discretion is the perfection of reason, and a guide to us in all the duties of life; cunning is a kind of instinct, that only looks out after our immediate interest. Discretion is only found in men of strong sense and good understanding. Cunning is often to be met with in brutes themselves, and in persons who are but a short remove from them.—*Addison*.

There are many shining qualities in the mind of man; but none so useful as discretion.—*Addison*.

A cunning man overreaches no one half so much as himself.—*H. Ward Beecher*.

No other protection is needed, provided you are under the guidance of prudence.—*Juvenal*.

Men are born with two eyes, but with one tongue, in order that they should see twice as much as they say.—*Colton*.

CURIOSITY.

How much time and ease that man gains, who is not troubled with the spirit of impertinent curiosity about others, and about their business and actions;

who lets his neighbor's thoughts and behavior alone; who is inclined to confine his inspections to himself, and cares chiefly for his own duty and conscience.

Berkeley.

CUSTOM—HABIT—USE.

Habit, if not resolutely resisted, soon becomes necessity.—*Augustine.*

Habits are to the soul, what veins and arteries are to the blood, the courses in which it moves.

H. Bushnell.

Habits, though in their commencement like the filmy line of the spider, trembling at every breeze, may, in the end, prove as links of tempered steel, binding a deathless being to eternal felicity or woe.

Sigourney.

Never did any soul do good, but it more readily did the same again, with increased enjoyment. Never was love, or gratitude, or benevolence, practiced but with increasing joy, which made the practitioner still more in love with the fair act.—*Shaftsbury.*

In early childhood we may lay the foundation of poverty or riches, of industry or idleness, good or evil, by the habits to which we train our children. Solomon understood the force of habit, as we may infer from his injunction: "Train up a child in the way he should go, and when he is old he will not depart from it."

There is one feature in the law of habit so important, and so uniformly sure in its operation, as to call for the notice of all. It is this: our power of passive sensation is weakened by the repetition of impressions, just as certainly as our active propensities are strengthened by the repetition of actions.—*Berkeley*.

How use doth breed a habit in a man.

Shakspeare.

We make laws, but follow customs.—*Montague*.

Man is a bundle of habits, and happy is he whose habits are his friends.

There are habits, not only of drinking, swearing, lying, and some other things which are commonly acknowledged to be such, but of every modification of speech and thought. Man is a bundle of habits. There are habits of industry, attention, advertency; of a prompt obedience to the judgment occurring, or of yielding to the first impulses of passion; of extending our views to the future, or of resting upon the present; of apprehending methodizing, reasoning; of indolence, dilatoriness; of vanity, self-conceit, melancholly, partiality; of fretfulness, suspicion, captiousness, censoriousness; pride, ambition, covetousness; of overreaching, intriguing, projecting: in a word there is not a quality or function, either of body or mind, which does not feel the influence of this great law of animated nature.—*Paley*.

I trust every thing, under God, to habit, upon which, in all ages, the law-giver, as well as the school-master, has mainly placed his reliance ; habit which makes every thing easy, and casts all difficulties upon the deviation from the wonted course. Make sobriety a habit, and intemperance will be hateful and hard ; make prudence a habit, and reckless profligacy will be as contrary to the nature of the child grown an adult, as the most atrocious crimes to any of your lordships. Give a child the habit of sacredly regarding the truth, of carefully respecting the property of others, of scrupulously abstaining from all acts of improvidence which can involve him in distress, and he will just as likely think of rushing into the element in which he can not breathe, as of lying, or cheating, or stealing.

Lord Brougham.

Custom does often reason overrule,
And only serves for reason to the fool.—*Rochester.*

All habits gather by unseen degrees,
As brooks make rivers, rivers run to seas.—*Dryden.*

Custom forms us all ;
Our thoughts, our morals, our most fixed belief,
Are consequences of our place of birth.—*Hill.*

A blind submission to inveterate custom, sets aside all rationality.

It is in the nature of good or bad habits, to confirm and strengthen themselves.

The whole character may be said to be comprehended in the term, habits; so that it is not far from being true, that "man is a bundle of habits."—*Todd*.

Choose life actions that are most proper, and custom will render them most easy and agreeable.

Miss Myrtila Morrell.

Habits are easily formed, especially such as are bad; and what to-day seems a small affair, will soon become fixed, and hold you with the strength of a cable. The cable, you will recollect, is formed by spinning and twisting one thread at a time, but when completed, the proudest ship turns her head toward it, and acknowledges her subjection to its power.—*Todd*.

Would you know who is the most degraded and wretched of mankind, look for one that has practiced a vice so long that he even loathes and curses it and clings to it: that he pursues it because it has become "second nature;" but reaching it, he is conscious that it will gnaw his heart like a tiger, and make him roll himself in the dust with anguish.—*Berkeley*.

Custom bestows ease and confidence, even in the midst of great danger.

Custom is a great leveler. It corrects the inequalities of fortune, by lessening equally the pleasures of the rich, and the pains of the poor.

Would you contemplate one of the most degraded, and most to be pitied of all men, look upon the poor inebriate laboring under delirium tremens, who by a great law of his nature is irresistably drawn into the yawning mouth of hell, with all its most highly pictured horrors, as the poor bird with all its chattering of distress is drawn into the open mouth of the charming serpent.

“Let the best course of life your choice invite.
For custom soon will turn it to delight.”

The old man who has occupied a particular corner of the old fire-place, in the old house, for sixty years, may be rendered miserable by a change.

A habit may, in its infancy, come in at the key-hole of your door; and if you entertain and cherish it, it will soon grow too large for your parlor.

Mrs. E. Adams.

By nourishing and cherishing an evil habit, and by feeding it with your own vitality, you will soon give it a strength superior to your own.

Wm. T. Jones.

Where all moves equally (says Paschal) nothing seems to move, as in a vessel under sail; and when all run by common consent into vice, none appear to do so. He who stops first, views, as from a fixed point, the horrible extravagance that transports the rest.—*Colton.*

An aged prisoner of the Bastile, on being released, entreated that he might be permitted to return to his gloomy dungeon; because his habits there formed were so strong, that his nature threatened to sink under the attempt to break them up.

DEATH.

Death opens the gate of fame, and shuts the gate of envy after it; it breaks the chain of the captive, and puts the bondsman's task into another's hands.

Sterne.

A good man, when dying, said, "Formerly death appeared to me like a wide river, but now it has dwindled to a little rill; and my comforts which were once as the rill, have become the deep and broad river."

Death, to a good man, is but passing through a dark entry, out of one little room of his father's house, into another which is fair and spacious, light-some and glorious, and divinely entertaining.

Clarke.

Those born once only, die twice—they die a temporal and an eternal death. But those who are born twice, die only once; for over them the second death hath no power.—*Jay.*

The solemn recollection of death, is the very best preservative from vice and error.—*Mrs. Cutter.*

It is no small reproach to a Christian, whose faith is in immortality and the blessedness of another life, much to fear death, which is the necessary passage thereto.—*Sir H. Vane.*

There is but this difference between the death of the old and the young; the old go to death, and death comes to the young.

Death 's but a path that must be trod,
If man would ever pass to God.—*Parnell.*

Thrice welcome, death !
That after many a painful bleeding step,
Conducts us to our home, and lands us safe
On the long wished for shore.—*Blair.*

The bad man's death is horror, but the just
Does but ascend to glory from the dust.
Habbingdon.

Be still prepared for death; and death or life
Shall thereby be the sweeter.—*Shakspeare.*

The king of terrors is the prince of peace to the truly good man.—*Young.*

Ah ! what a sign it is of evil life,
When death's approach is seen so terrible.
Shakspeare.

To the righteous, death is the gate to endless joys, to the unrighteous, to endless banishment from the presence of God and his power.

Death is the liberator of him whom freedom can not release ; the physician of him whom medicine can not cure ; and the comforter of him whom time can not console.—*Colton.*

To those who have run the Christian race, and fought the good fight of faith, death is but the soul's harvest home.—*D. B. Adams.*

This short life can but little more supply,
Than just to look around us and to die.—*Pope.*

Death is the dropping of the flower that the fruit may swell.—*Henry Ward Beecher.*

The best school for a good life, is frequent meditation upon a happy death.—*Mrs. E. Adams.*

As death is inevitable—will not relax nor give back his strong hold, mortals have to submit, and fly to faith for consolation.

To die—to sleep—
No more ;—and, by a sleep, to say we end
The heart-ache, and the thousand natural shocks
That flesh is heir to,—'tis a consummation
Devoutly to be wished.—*Shakspeare.*

Death is the crown of life :
Were death denied, poor men would live in vain ;
Were death denied, to live would not be life ;
Were death denied, even fools would wish to die.
Young.

How shocking must thy summons be, Oh! death,
To him that is at ease in his possessions!
Who, counting on long years of pleasure here,
Is quite unfurnished for the world to come.—*Blair.*

Death is not to the Christian what many call it, "Paying the debt of nature." It is not paying a debt; it is like bringing a note to a bank to obtain for it gold and silver. You bring a cumbrous body which is worth nothing, and which you could not wish to retain long; you lay it down, and receive for it, from the eternal treasures, liberty, victory, knowledge and rapture.—*John Foster.*

To the good man, it is a matter of congratulation that life is fast passing away. What a superlatively grand and consoling idea is that of death! Without this radiant idea—this delightful morning star, indicating that the luminary of eternity is going to rise, life would, to my view, darken into midnight melancholy. Oh! the expectation of living *here* and living *thus* always, would be indeed a prospect of overwhelming despair. But thanks to that fatal decree that dooms us to die; thanks to that gospel which opens the visions of an endless life; and thanks above all to that Savior friend who has promised to conduct the faithful through the sacred trance of death, into scenes of Paradise and everlasting delight.—*John Foster.*

A wise and due consideration of death, is neither to render us sad, melancholly, disconsolate, or unfit

for the business and offices of life ; but on the contrary, to make us more watchful, vigilant, industrious, sober, cheerful, and thankful to God, who has been pleased to make us serviceable to him, comfortable to ourselves, and profitable to others ; and after all this, to remove the sting of death, through Jesus Christ our Lord.—*Sir M. Hale.*

To neglect at any time, preparation for death, is to sleep on our post at a siege ; to omit it in old age, is to sleep in the midst of an attack.—*Johnson.*

“ As from the wing no scar the sky retains,
The parted wave no furrow from the keel,
So dies in human hearts, the thought of death.”

We have the promises of God as thick as daisies in summer meadows, that death, which men most fear, shall be to us the most blessed of experiences, if we trust in Him.—*H. Ward Beecher.*

Dr. Goodwin, when dying, said : “ Is this dying ? Is this the enemy that dismayed me so long, now appearing so harmless, and even pleasant ? ”

It is by no means a fact, that death is the worst of all evils ; when it comes, it is an alleviation to mortals who are worn out with sufferings.

Metastasio.

Mount, mount, my soul ! thy seat is up on high,
Whilst my gross flesh sinks downward here to die.

Shakspeare.

The death-bed of the devoted, resigned Christian, is a glorious, favored, and happy place.

"The chamber where the good man meets his fate, Is privileged beyond the common walk of virtuous life, Quite on the verge of heaven."—*D. B. Adams, M.D.*

All that nature has prescribed must be good; and as death is natural to us, it is absurdity to fear it. Fear loses its purpose when we are sure it can not preserve us, and we should draw resolution to escape it.—*Steele.*

One may live as a conqueror, a king, or a magistrate; but he must die as a man. The bed of death brings every human being to his pure individuality; to the intense contemplation of that deepest and most solemn of all relations, the relation between the creature and his Creator. Here it is that fame and renown can not assist us; that all external things must fail to aid us; that even friends, affection, and human love and devotedness, can not succor us.

Webster.

D E B T.

Run not in debt. Be content to want things that are not of absolute necessity, rather than incur debt; for you will pay in the end a third more than the principal, and be a perpetual slave to your creditors; live uncomfortably, frequently necessitated to increase your debts to stop the mouths of creditors; and many times fall into desperate courses.

Sir M. Hale.

Running in debt without a very reasonable probability of paying, frequently brings corroding sorrows.—*Mrs. R. Morrell.*

John Randolph said, "I have discovered the philosophers stone that turns everything into gold; it is this: pay as you go."

One of the earliest lessons of childhood and youth, should be, caution in contracting debts, and to live within their income.—*Francis M. Pitts.*

A load of accumulating debts weighs down the spirits of a man; and he can no more enjoy independent thought and feeling, than "an empty sack can stand upright."—*Todd.*

No man can borrow himself out of debt. If we wish for relief under embarrassed circumstances, we must work and economize for it.

Lose not thy own for want of asking for it; 'twill get thee no thanks.—*Fuller.*

DECEIT.

Ah, that deceit should steal such gentle shapes,
And with a virtuous vizard hide deep vice!

Shakspeare.

DESPAIR.

No man need despair, until he has lost his integrity, lost God's mercy, and consequently, all hope of heavenly blessedness.—*Mrs. R. Morrell.*

Despair is the legitimate offspring of fear, laziness, and impatience. It argues defect of spirit and resolution.—*Collier*.

In all your undertakings, let a reasonable assurance animate your endeavors; for if you despair of success, you shall not succeed.—*A. Campbell*.

I would not despair, unless I saw my misfortune recorded in the book of fate, and signed and sealed by necessity.—*Collier*.

A few years ago, a merchant having failed in business, one day came home in a fit of despair, exclaiming, "I am ruined; I am beggared; I have lost my all." "All," said his wife, "I am left." "All, papa," said his eldest boy, "here am I." "And I too, papa," said his little girl, running to him and throwing her arms around his neck. "Me not lost, papa," said little Eddie. "And you have your health left," said his wife. "And your two strong hands to work with, papa," said the eldest, "and I can help you." "And your two feet, papa, to carry you about," said his little girl. "And your two eyes to see with, papa," said little Eddie. "And you have God's precious promises," said grandmother. "And a good God," said his wife. "And a heaven to go to," said his little girl. "And Jesus to come and fetch us there," said the eldest.

"God forgive me," said the merchant, bursting into tears. "I have not lost my all. What are the few thousands which I was so foolish as to call my all,

compared with these more precious things which God has left me?" And he clasped his family to his bosom, and kissed his wife and children with a thankful heart. Ah, no, there are many things more precious than gold and bank stocks, valuable as these may be in their proper place.

When the *Central America* was foundered at sea, bags and purses of gold were strewn about the deck, as worthless as the merest rubbish. "Life, life!" was the prayer. To some of the wretched survivors, "water, water!" was the prayer. "Bread, bread!"—it was worth its weight in gold, if gold could have purchased it.

The loss of the greatest property should not cloud the mind with a sinful forgetfulness of the great blessings which are left behind.—*Child's Paper.*;

DIET—DIETING.

In general, mankind, since the improvement in cookery, eat about twice as much as nature requires.
Franklin.

Shun sumptuous meals, especially suppers, if you value good health, or dread sinful disease.

Mrs. H. Ann Jones.

The refined luxuries of the table, besides enervating the body, poison that very pleasure they are intended to promote, for, by soliciting the appetite,

they exclude the greatest pleasure of taste, that which arises from the gratification of hunger. Always to indulge our appetites is to extinguish them.— *Universal Experience.*

Fashionable dieting destroys more lives than pestilence, famine and the sword.

A little boy, whose mother had for dinner one day a pot pie, after having eaten very heartily of it, clamored for more. She assured him that he had eaten sufficiently; but he insisted on having more. Becoming vexed, she dashed upon his plate a considerable portion, saying, "There, eat your death!"

The smoking, and chewing, and eating, and drinking of death, is wonderful to contemplate.

Nature delights in the plainest and simplest diet. The inferior animals use but one dish; consequently they have few diseases, and unless violently killed, commonly die of old age. Herbs are the food of one species, flesh of another, seeds or grain of another, and fish of a fourth; but man, the reasoning being, falls foul upon every thing which comes into his way; not the smallest fruit or excrescence of the earth—scarce a berry or a mushroom can escape him. The consequence is, that he is afflicted with pains and aches, tetters and scrofula, sores and cancers, rheumatism and gout, chills and fevers, and a thousand and one other disorders, requiring an extensive library to record their names, and describe their peculiarities and treatment; and doctors and

doctresses enough to populate five hundred worlds like this, if all the rest of mankind were swept off by a flood, to keep the machinery in repair to devour all creation!

We have heard a story told of a lady who once dined at a table where there was, among a variety of dishes, that of bacon and greens. On being asked what she would prefer, she said "Some of the bacon and greens." She was, after a time, furnished with a clean plate, and the inquiry repeated as to her preference: she said, "Some more of the bacon and greens." Now, if this lady did not eat too much of this one dish, she, perhaps, dined much more wisely than any other person at the table.

Mrs. H. N. Cutter.

Food, improperly taken, not only produces original diseases, but affords those already engendered both matter and sustenance; so that, let the father of disease be what it may, intemperance is certainly its mother.—*Burton.*

DISCIPLINE.

The teacher should acquaint his pupils, and the parent, his children, with the important requirements of his office; and they will honor and obey him in just proportion as he discharges those requirements well.

Pupils never honor nor obey a teacher, nor sons and daughters, a parent, who, habitually, makes any compromise of his own duties, as a disciplinarian.

Forty years observation of a teacher.

Discipline is the corner-stone of education. On it is founded the future character of the pupil, and from it is derived that elevation and tone which recommends him to the esteem of the virtuous, and the favorable attention of the wise.—*Just so.*

Discipline commands the stubborn will, corrects the disposition of the mind, and subdues the passions; it rescues the mind from debasing influence, and opens the way to eminence, in the possession of a manly, moral character.—*Truth.*

Discipline is the antidote to idleness, and the great corrector of the vices in general.—*Experience.*

All that is excellent in education, has its source and spring in wise discipline.—*That's so.*

The rod and reproof give wisdom; but a child left to himself, bringeth his mother to shame.—*God.*

Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.—*God.*

Had doting Priam checked his son's desire,
Troy had been bright with fame, and not with fire.

Shakspeare.

No evil propensity of the human heart is so powerful that it may not be subdued by discipline.

Seneca.

DISCUSSION.

Whoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth.

Bishop Watson.

DOCILITY.

A docile disposition will, with proper application, surmount every difficulty.—*Manlius.*

DRUNKENNESS—TEMPERANCE—INTEM-
PERANCE.

Wine is a mocker; strong drink is raging; and whoever is deceived thereby is not wise.—*Solomon.*

Oh thou invincible spirit of wine! if thou hast no name to be known by, let us call thee devil.

Shakspeare.

Drunkenness is a flattering devil, a sweet poison, a pleasant sin, which, whosoever hath, hath not himself; which, whosoever doth commit, doth not commit sin, but he himself is wholly sin.

St. Augustine.

Drunkenness sinks its victim, in the sight of both God and thinking men, below the grade of moral, to that of brutal beings.—*Mrs. H. A. Jones.*

Drunkenness strikes a blow, a deadly blow, at all the capacities and sensibilities of the mind.—*Smith*.

Doubtless, drunkenness, more than most other vices, unfits the mind for the cultivation of any plant of virtue.—*Jacob McCord*.

Drunkenness renders the mind alike incapable of pious feelings, of social regard, and of domestic affections.—*Miss A. G. N. Morrell*.

The drunkard's appetite may be called a link, at least, which connects man to the brute creation.

When a man flees to drunkenness for consolation, it is then that he completes his misery.

D. B. Adams, M. D.

It is ordained in the eternal constitution of things, that men of intemperate habits can not be free. Their passions forge their fetters.—*J. A. Harrison*.

To resort to drunkenness for the ease of a troubled mind, is like attempting to cure melancholly with madness.—*World's Laconics*.

Every high and noble principle, every heaven-born virtue, every pure affection, becomes extinguished in the insane surrender of reason and character to drunkenness.—*Mrs. H. N. Cutter*.

No vices are so difficult to cure, as those in which men are apt to glory. Drunkenness is a vice of this class.—*Henry C. Smither*.

The drunkard's mind becomes, at last, reconciled to its own degradation and prostration, and the influence of just motives is no longer felt by it. D

Miss Myrtilla Morrell.

Some of the domestic evils of drunkenness, are houses without windows, gardens without fences, fields without tillage, barns without roofs, children without clothing, principles, morals, or manners.

Franklin.

In the bottle, discontent seeks for comfort; cowardice for courage; bashfulness for confidence; sadness, for joy; the cold, for warmth; the warm for genial coolness; and all find ruin.-- *World's Laconics.*

One of the earliest visible effects of drunkenness is, a lessening of self-respect, a consciousness of personal degradation, a conviction felt by its victim, that he has sunk, or is sinking from his proper rank, as an intellectual and moral being.

D. B. Adams, M. D.

Drunkards leave many tracks toward the lion's den, but alas there are few tracks marking the return of any. It is a danger from which very few ever make good their retreat.

Oh that men should put an enemy into their mouths to steal away their brains; that we should, with joy and gaiety, revel and applause, transform ourselves into beasts.--*Shakspeare.*

All excess is ill; but drunkenness is of the worst sort. It spoils health, dismounts the mind and unman's men. It reveals secrets, is quarrelsome, lascivious, impudent, dangerous and mad. He that is drunk is not a man, because he is, for so long, void of reason, which distinguishes a man from a beast.—*Wm. Penn.*

The habit of using ardent spirits by men in public office, has produced more injury to the public service, and more trouble to me, than any other circumstance.
Thomas Jefferson.

I can not drink on equal terms with other men—it costs them only one day, but me three; the first in sinning, the second in suffering, and the third in repenting.—*Sterne.*

O madness to think use of strongest wines
And strongest drinks our chief support of health,
When God with these forbidden made choice to rear
His mighty champion, strong above compare,
Whose drink was only from the liquid brook.

Milton.

Temperance is a virtue without pride, and fortune unenvied, which gives its possessor vigor of frame, and tranquility of mind. It is the best guardian of youth, and support of old age; the precept of high reason as well as religion, and the physician of the soul as well as the body; the tutelar goddess of health, and universal medicine of life.—*Sir Wm. Temple.*

'Tis to thy rules, oh! temperance, we owe,
All pleasures that from health and strength can flow.

Chandler.

Temperance is indeed a bridle of gold; and he
who uses it rightly is more like a god than a man.

Burton.

Temperance puts wood on the fire, meal in the
barrel, flour in the tub, money in the purse, credit
in the country, contentment in the house, clothes on
the bairns, vigor in the body, intelligence in the
brain, and spirit in the whole constitution.

Dr. Franklin.

Temperance, by fortifying the mind and body,
leads to happiness; intemperance, by enervating the
mind and body, ends generally, in misery.

Art of Thinking.

Those who destroy a healthful constitution of body
by intemperance, and an irregular life, do as mani-
festly kill themselves, as those who hang, or poison,
or drown themselves.—*Sherlock.*

What's a drunken man like? Like a drowned
man, a fool, and a madman: one draught above heat
makes him a fool; the second mads him; and a
third drowns him.—*Shakspeare.*

EARLY RISING.

He who rises late may trot all day, and not be
able to overtake his business at night.—*Franklin.*

I never knew any man come to greatness and eminence, who lay in bed of a morning.—*Swift*.

Few ever lived to a great age, and fewer yet ever became distinguished, who were not in the habit of early rising.—*Todd*.

Early rising not only gives to us more life in the same number of years, but adds likewise to their number; and not only enables us to enjoy more of existence in the same measure of time, but increases also the measure.—*Colton*.

EARNESTNESS—PERSEVERANCE.

The grand secret of all success, is *earnestness*. Earnestness and truth commonly accompany each other.—*Common Observation*.

There is no difficulty over which an iron *will* can not prevail.—*Kossuth*.

There is no impossibility to him
Who stands prepared to conquer every hazard;
The fearful are the failing.—*S. J. Hale*

Were we asked what attribute of the mind most impressed the minds of others, or most commanded fortune, our answer would be, "*Earnestness*." The earnest man commonly wins for himself a fair reputation.

Great works are performed, not by great strength, but by skillful management and perseverance.

Observation.

It is not because things are difficult that we dare not encounter them.—*F. M. Pitts*

I can not do it, never accomplished any thing at all. *I will try*, has often wrought the greatest wonders.—*Berkeley*.

Energy and perseverance will do any thing that can be done in this world, and no talents, no circumstances, no opportunities, will make a two-legged animal a *man* without them.—*Goethe*.

In whatsoever you engage, pursue it with a steadiness of purpose, as though you were determined to succeed.

An enterprise, when fairly once begun,
Should not be left till all that ought is won.

Shakspeare.

Demosthenes is an immortal instance of perseverance—the only virtue that is crowned. He is a complete illustration of Cicero's remark, "That an industrious perseverance can surmount almost any obstacle.—*D. B. Adams, M. D.*

Perseverance is a Roman virtue,
That wins each God-like act, and plucks success
Even from the spear-proof crest of rugged danger.

Harvard.

By the force of his iron will—his earnestness—his perseverance, General Jackson achieved a succession of splendid triumphs, unequalled in the history of any other man of his generation.

ECONOMY—PROFUSENESS.

Economy is of itself a great revenue. Many men become rich by their savings, rather than by their gains.—*R. B. Cutter.*

The eye of the master will do more work than both his hands. Not to oversee workmen is to leave your purse open.—*Franklin.*

He that murders a crown, destroys all that it might have produced, even scores of pounds.

Franklin.

Economy is the parent of integrity, of liberty, and of ease; and the beauteous sister of temperance, of cheerfulness, and health; and profuseness is a cruel and crafty demon, that gradually involves her followers in dependence and debts; that is, fetters them with “irons that enter into their souls.”

Hawkesworth.

A sound economy is a sound understanding brought into action. Profuseness can not be accurately told, though we are very sensible how destructive it is. Economy on the one hand, by which a certain in-

come is made to maintain a man genteelly ; and profuseness on the other, by which, on the same income, another man lives shabbily, can not be defined.

Johnson.

Men talk in raptures of youth and beauty, wit and sprightliness ; but after seven years of union, not one of them is to be compared to good family management.—*Witherspoon.*

One dollar earned is worth ten borrowed, and a dollar saved is worth ten times its amount in useless notions.—*Wm. T. Jones.*

No gain is so certain as that which arises from the economical use of what you have.

From the Latin.

He that buys what he does not need, will soon need what he can not buy.—*Colton.*

EDUCATION—LEARNING—KNOWLEDGE— INSTRUCTION.

Education begins with life. Before we are aware of it, the foundations of character are permanently laid, and subsequent teaching avails but little to remove or alter them.—*Berkeley.*

Education consists in the formation of character.

He that refuseth instruction, despiseth his own soul.—*Solomon.*

Correct education dissipates the myriad evils of ignorance, and distinguishes between savage and civilized life

Undirected by virtue, knowledge is but the servant of vice.

Education is awakening a love for truth ; giving a just sense of duty ; opening the eyes of the blind to the great purpose and end of life.—*Berkeley*

Without proper moral training, it is unsafe to give youth knowledge. "Knowledge is power," and knowledge without principle to regulate it, may make a man a powerful villain.—*World's Laconics*.

All other knowledge is hurtful to him who has not the science of honesty and good nature.

Montaigne.

Duty is the only true basis of education ; virtue, usefulness, and happiness, its great ends.—*Grimke*.

Unless the vessel be pure, whatever you put into it will turn sour. If the young mind be not duly prepared, all after instructions are thrown away

Horace.

The real object of education is to give children and youth resources that will endure as long as life ; habits that time will ameliorate, not destroy ; occupations that will render sickness tolerable, solitude pleasant, age venerable, life more dignified and useful, and death less terrible.—*Sidney Smith*.

The end of all learning is to know God, and out of that knowledge to love and serve him, and to imitate him as we may the nearest, by possessing our souls with true virtue.—*Milton.*

In casting about for the means of opposing the sensual, selfish, and mercenary tendencies of our nature, and so elevating man, as to render it not chimerical to expect from him the safe ordering of his steps, no mere human agency can be compared with the resources laid up in the great treasure house of literature.—*Ja. A. Hillhouse.*

The largest property may be wrested from a child, but a virtuous education never.

Harriet Newell Cutter.

An investment in knowledge always pays the best interest.—*Franklin.*

An industrious and virtuous education of children, is a better inheritance for them than a great estate.—*Addison.*

Education is a better safeguard of liberty than a standing army.—*Everett.*

Education is that process which developes and improves the powers of the soul and body.

Mrs. H. N. Cutter.

Learning is the only thing that can render old age cheerful, agreeable, and happy.

I call, therefore, a complete and generous education, that which fits a man to perform justly, skillfully, and magnanimously, all the offices both private and public, of peace and war.—*Milton*.

Learning, if rightly applied, makes a young person thoughtful, attentive, industrious, confident and wary; and an aged person cheerful, useful and happy.—*Palmer*.

Learning is wealth to the poor, an honor to the rich, an aid to the young, and a support and comfort to the old.—*Berkeley*.

No state can be more destitute than that of a person, who, when the delights of sense forsake him, has no mental pleasures.—*Burgh*.

To proper education we may safely look for man's highest and most enduring joys, and for the permanent elevation of the human race.

Learning is a real ornament in prosperity, a real refuge in adversity, and a useful and innocent entertainment at all times; it cheers in solitude and gives moderation and wisdom in all circumstances.

Palmer.

Mental pleasures, which are the result of correct education, never cloy. Unlike those of the body, they are increased by repetition, approved by reflection, and strengthened by enjoyment.—*Colton*.

Knowledge is real wealth ; an inheritance which no prodigality can dissipate ; a safeguard to our liberties, and a glory to our republic.

The aim of education should be to teach rather *how* to think than *what* to think : rather to improve our minds, so as to enable us to think for ourselves, than to load the mind with the thoughts of others.

Beattie.

Education is the only ladder by which mankind can ascend from barbarism to civilization ; from ignorance to knowledge ; from darkness to light ; from earth to heaven.—*Samuel G. Goodrich.*

Civilization, which is the legitimate result of knowledge and profound thought, can neither be appreciated nor enjoyed by the rude and unlettered.

Education begins the gentleman, but reading, good company, and education must finish him.

Locke.

We should spare no pains in teaching our children self-government.—*Mrs. Hester Ann Jones.*

The man who knows no higher use of his mind than to invent and slave for his body, is but little above the brute.—*Berkeley.*

Of all knowledge,
The wise and good seek most to *know themselves.*

Shakspeare.

We all have two educations, one of which we receive from others ; and the other, and the most valuable, which we give ourselves. It is this last which fixes our grade in society, and eventually, our actual condition in this life, and the color of our fate hereafter. All the professors and teachers in the world would not make you a wise or good man without your own co-operation.

John Randolph to his Nephew.

In the matter of education, knowledge is not sufficient. It is, indeed, power ; but if unsanctified, power for evil as well as good. Knowledge did not teach Charlemagne to sacrifice his own desires to the happiness of any living creature. It did not make Augustus respect the life of Cicero, nor the pupil of Aristotle restrain his passions. Knowledge, if undirected by virtue, is but the servant of vice, and therefore a dangerous thing.—*Berkeley.*

The creator has so constituted the human intellect, that it can only grow and strengthen by its own action. The mind of every student should be imbued with the spirit of activity and liberal inquiry, so that he will gladly avail himself of every opportunity for self cultivation.—*Daniel Webster.*

Base minded they that want intelligence,
For God himself for wisdom most is praised,
And men to God thereby are highest raised.

Spencer.

He that would make real progress in knowledge, must dedicate his age as well as youth, the latter growth as well as the first fruits, at the altar of truth.—*Berkeley*.

As every parent wishes his offspring to be, so it is. The minds of children are of so plastic a nature, that if they do not answer the hopes of the parent, it is in most instances, attributable to neglect, or defect of education.—*Terrence*.

I attribute the little I know, to my not having been ashamed to ask for information.—*Dr. Locke*.

The grand Sultan knows that despotism is founded on the blindness and weakness of the governed; but that learning is light and power; and that the powerful and enlightened make very troublesome slaves; therefore he discourages learning.—*Colton*.

If those who are striving and toiling for wealth for their children, would but take half the pains to secure for them a virtuous and liberal education, how much more rationally would they act.

Mrs. R. Morrell.

Do not press young children into book learning; but teach them politeness, including the whole circle of charities, which spring from the consciousness of what is due to their fellow beings.—*Spurzheim*.

The study of mathematics cultivates the reason; that of the languages, at the same time, the reason

and the taste. The former gives power to the mind, the latter, both power and flexibility. The former, by itself, would prepare us for a state of certainties which nowhere exists; the latter, for a state of probabilities, which is that of common life. Each, by itself, does but an imperfect work; in the union of both, is the best discipline for the mind, and the best training for the world as it is.—*Berkeley*.

A knowledge of the laws of our country, is highly useful, and even an essential part of a liberal and polite education.

Learning is like mercury, one of the most powerful and excellent things in the world in skillful hands; in unskillful, the most mischievous.—*Pope*.

A little learning is a dangerous thing !
Drink deep, or taste not the pierian spring :
There, shallow drafts intoxicate the brain,
And drinking largely sobers us again.—*Pope*.

A little smattering of learning tends to intoxicate the mind, without amounting to inspiration; and is, therefore, a dangerous thing.

The half learned are more dangerous than the simpleton.—*Page*.

A little philosophy inclines men's minds to atheism; but depth in philosophy brings men's minds to religion.—*Lord Bacon*.

The education of our children is never out of my mind. Train them to virtue, habituate them to industry, activity and spirit. Make them consider every vice as shameful and unmanly. Fire them with ambition to be useful. Make them disdain to be destitute of any useful knowledge.

John Adams to his wife.

We must educate the masses, or we must, as a government, perish by our own prosperity.

Let the ignorant learn, and let the learned improve their recollection.—*Miss Myrtila Morrell.*

We hail the march of intellect, because we know, that cultivated reason, is the grand support of a religion that is pure and peaceable.

As nothing is more mischievous than a man that is half intoxicated, so nothing is more dangerous than a mind that is half informed. Nothing is more turbulent and unmanageable than a half enlightened population. Nothing is more terrible than active ignorance. It is this semi-scientific description of intellect, which has organized those bold attacks, made upon Christianity.—*Facts.*

I consider the human soul, without education, like marble in the quarry, which shows none of its inherent beauties, till the skill of the polisher brings out the colors, makes the surface shine, and discovers every ornamental cloud, spot, and vein, that runs through the body of it.—*Spectator.*

Education is the great light of the age, and to extinguish that light, would produce a darkness in the moral world, like that which the annihilation of the sun would make in the material world; while every effort made to advance or promote it, is like removing a dense cloud from the sky, and giving free passage to the light which illumines all nature.—*Everett.*

“When the light of knowledge irradiates the mind, by contrast we are enabled to realize our ignorance.”

Knowledge does not comprise all which is contained in the large term *education*. The feelings are to be disciplined, the passions are to be restrained; true and worthy motives are to be inspired; a profound religious feeling is to be instilled, and pure morality inculcated under all circumstances. All this is comprised in education.—*Webster.*

Promote, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it should be enlightened.

Washington.

E N V Y .

A man who has no virtue himself, ever envies the virtue of others; for men's minds either feed upon their own good, or upon other's evils.—*Lord Bacon.*

Envy, if surrounded on all sides by the brightness of another's prosperity, like the scorpion confined within a circle of fire, will sting itself to death.

Colton.

Envy sets the strongest seal on desert. If a man have no enemies I should esteem his fortune most wretched.—*Ben Johnson.*

If we did but know how little some enjoy of the great things that they possess, there would be but little envy in the world.—*Young.*

Whoever feels pain in hearing a good character of his neighbor, will feel pleasure in the reverse. And those who despair to rise in distinction by their virtues, are happy if others can be depressed to a level with themselves.—*Franklin.*

Envy and cavil are the natural fruits of laziness and ignorance; which is probably the reason, that in the heathen mythology, Momus is said to be the son of Nox, and Somnus of darkness and sleep.

Addison.

Men of noble birth are noted to be envious toward new men when they arise; for the distance is altered; and it is like a deceit of the eye, that when others come on they think themselves go back.—*Lord Bacon.*

Envy keeps all sorts of company, and wriggles itself into the liking of the most contrary natures and dispositions, and yet carries so much venom and

poison with it, that it alienates the affections from heaven, and raises rebellion against God himself. Hence it is worth our utmost care to watch it in all its disguises and approaches, that we may discover it in its first entrance, and dislodge it before it procures a shelter or retiring place to lodge and conceal itself.—*Clarendon*.

Whatever depresses immoderate wishes, will, at the same time, set the heart free from the corrosion of envy, and exempt us from that vice, which is, above most others, tormenting to ourselves, hateful to the world, and productive of mean artifices and sordid projects.—*Johnson*.

Envy is a weed that grows in all soils and climates, and is no less luxuriant in the country, than in the court; is not confined to any rank of men or extent of fortune, but rages in the breasts of all degrees.—*Clarendon*.

If envy, like anger, did not burn itself in its own fire, and consume and destroy those persons it possesses, before it can destroy those persons it wishes most to, it would set the world on fire, and leave the most excellent persons the most miserable.

Lord Clarendon.

Base envy withers at another's joy
And hates the excellence it can not reach.

Thompson.

Envy is blind, and she has no other quality than that of detracting from virtue.—*Levy*.

The Sicilian tyrants never devised a greater punishment than envy is to him who is actuated by it.

The praise of the envious is far less creditable than their censure; they praise only that which they can surpass, but that which surpasses them, they censure.
Colton.

Envy flames highest against one of the same rank and condition.—*Old Writer*.

If envious people were to ask themselves, whether they would exchange their entire situations with the persons envied, (I mean their minds, passions, notions, as well as their persons, fortunes, dignities, &c.,)—I presume the self-love common to human nature, would generally make them prefer their own condition.—*Shenstone*.

It is envy's work to spy out blemishes that she may lower another by defeat.—*Mrs. H. Ann Jones*.

ETERNITY.

Oh! Eternity, eternity, how are our boldest and loftiest thoughts lost and overwhelmed in contemplation of thee! Who can set land-marks to bound thy dominions, or find plummets to fathom thy depths! Mathematicians have figures to compute all

the progression of time; astronomers have instruments to calculate the distances of the heavenly bodies; but what numbers can represent, what lines can measure the length of eternity! "It is higher than heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth; and broader than the sea! Mysterious, mighty existence! A sum not to be lessened by the largest deductions; an extent not to be contracted by all possible diminutions! None can truly say, after the most prodigious lapse of ages, that so much of eternity is gone! For, when myriads of centuries are elapsed it is but commencing; and when myriads more have run their ample round, it will be no nearer ending!

Serious thoughts of eternity are calculated to prompt us to make good use of our allotted time, and in a goodly measure to remove the sting of death.

D. B. Adams, M. D.

He that will often put eternity and the world before him, and who will dare to look steadfastly at both of them, will find that the oftener he contemplates them, the former will grow greater, and the latter less.—*Colton.*

E V I L .

The greatest curse that can befall a vile man is, to behold the beauty of virtue, and pine at having forsaken her paths, for the ways of evil.—*Juvenal.*

The course of evil
Begins so slowly, and from such slight source,
An infant's hand might stem the breach with clay;
But let the stream get deeper, and philosophy,
Aye, religion too, shall strive in vain
To stem the headlong current.—*Lacon*.

Our sins, like to our shadows,
When our day is in its glory, scarce appear;
Towards our evening, how great and monstrous!
Suckling.

We never do evil so thoroughly and heartily as
when lead to it by the convictions of an honest, but
perverted, because mistaken conscience.

— *T. Edwards*.

Fools suffer themselves to be tormented by the
remembrance of past evils.—*Cicero*

As there is a law of continuity, whereby in ascending we can only mount step by step, so is there a law of continuity, whereby they who descend must sink, and that too with an ever increasing velocity. No propagation or multiplication is more rapid than that of evil, unless it be checked; no growth more certain. "He who is in for a penny," to take another expression belonging to the same family, if he does not resolutely fly, "will find he is in for a pound."—*Great Truths*.

Seneca says, "The way to wickedness is through wickedness. The perpetration of one crime generally leads to the commission of another." The perpetration of a smaller crime generally leads to the commission of a greater.

"Many have puzzled themselves," says Mr. Newton, "about the origin of evil; I observe there is evil, and that there is a way to escape it; and with this I begin and end."

EVIL SPEAKING.

Never speak ill of any one, but far less in his absence, than in his presence. Nothing is more unworthy of a man of honor than evil-speaking; it is so far from maintaining peace among mankind, which ought to be the chief end of society, that it keeps a man in continual broils with the whole world.—*Common observation.*

They who are always speaking ill of others, are also very apt to be doing ill to them.—*Sharpe.*

Speak not evil one of another, brethren.

James iv., 11.

I thank and bless God that for the last fifteen years, I have not given any man's credit a thrust behind his back.—*Robert Fleming*

F A I T H.

That state of mind in which man is impressed with invisible things, is faith. It is the use of the mind and soul power, in distinction from the body power.—*H. Ward Beecher.*

Faith lights us through the dark to Deity :
Faith builds a bridge across the gulf of death.

Young.

Faith is the only thing that can make its possessor willing to leave this world, for one which has never been visited by us.—*Mrs. H. N. Cutter.*

Now faith is the substance of things hoped for, the evidence of things not seen.—*Heb. ii., 1.*

F A L L O F N A T I O N S.

In the youth of a State, arms do flourish; in the middle age of a State, learning; and then both of them together for a time; in the declining age of a State, mechanical arts and merchandise.

Bacon.

There is the moral of all human tales;
'Tis but the same rehearsal of the past,
First freedom, and then glory—when that fails,
Wealth, vice, corruption—barbarism at last.
And history with all her volumes vast,
Hath but one page.—*Byron.*

FILIAL DUTY.

There is no other virtue which adds so noble a charm to the finest traits of beauty, as that which exerts itself in watching over the tranquility of an aged parent. There are no tears that give so rich and sweet a luster to the cheek of innocence, as the tears of filial sorrow.—*St. Julian.*

A NOBLE INSTANCE. One of the Roman judges had given up to the Triumvir a woman of some rank, condemned for a capital crime, to be executed in the prison. He who had the charge of the execution, in consideration of her birth, did not immediately put her to death. He concluded to avoid the severity of putting a woman of quality to a violent death, by withholding all sustenance, supposing that, in a few days, she must perish. He suffered her daughter to visit her daily, carefully searching her, however, as she entered, lest she should take with her any nourishment. A number of days having passed, the Triumvir began to wonder that she should live so long. Watching, therefore, what passed in the interview between them, he found, to his utter astonishment, that the life of the mother had been, all this time, sustained by the milk of the daughter, who every day gave her her breasts to suck. This being presented to the judges, procured a pardon for the mother. Nor was it thought sufficient to give, to so dutiful a child, the forfeited life of her condemned mother, but a pension, for their support, was settled on them for life;

and the ground upon which the prison stood, was consecrated, and a temple built, to filial piety, upon it.

Duty to parents is the first law of nature.

Despise not thy mother when she is old.

Proverbs xxiii., 22.

The pious Hooker used to say that if he had no other motive for being religious, he would earnestly strive to be so for the sake of his aged mother, that he might requite her care of him, and cause the widow's heart to sing for joy.—*Rev. John Allen.*

FORESIGHT.

Accustom yourself to submit on all and every occasion, and on the most minute, no less than on the most important circumstances of life, to a small present evil, to obtain a greater distant good. This will give decision, tone, and energy to the mind, which, thus disciplined, will often reap victory from defeat, and honor from repulse.—*Colton.*

Every thing that looks to the future elevates human nature; for never is life so low, or so little, as when occupied with the present.—*Landon.*

FORGIVENESS.

He that can not forgive others, breaks the bridge over which he must pass himself; for every man has need to be forgiven.—*Lord Herbert.*

A more glorious victory can not be gained over another man, than this: that when the injury began on his part, the kindness should begin on ours.

Tillotson.

A brave man thinks no one his superior who does him an injury; for he has it then in his power to make himself superior to the other by forgiving it.—*Pope.*

It is hard for a haughty man ever to forgive one who has caught him in a fault, and whom he knows has reason to complain of him; his resentment never subsides till he has regained the advantage lost, and found means to make the other do him equal wrong.

Bruyere.

It is a good rule to admit of an easy reconciliation with a person whose offence proceeds not from depravity of heart; but when sure that it does thus proceed, to forego, for our own sake, all opportunities of revenge; to forget our enemies as far as possible, and instead, call to remembrance, the more pleasing idea of our friends.

There is a manner of forgiveness so divine, that we are ready to embrace the offender for having called it forth.—*Lavater*

Kneel not to me :

The power that I have on you, is to spare you ;
The malice toward you, to forgive you ; live
And deal with others better.—*Shakspeare.*

FRANKNESS — CANDOR.

The habitual practice of frankness gives transparency to the character, and luster to the whole life. And yet it is an exceedingly rare quality. Deception is verily the order of the day. It enters into all the affairs of life—into the workshop, the counting-room, the court room, and, in brief, everywhere. As to business transactions, it enters so extensively into them, that modern traffic is looked upon as a huge practical lie. So uncommon, indeed, is candor, that those who exhibit it are seldom taken at their word. A striking example is on record, of the famous Spanish General Spinola. When he passed through France, in 1604, he was invited to partake of the hospitality of Henry IV. The king asked him what plan of operations against the Dutch, in his contemplated campaign, he had resolved upon. Spinola coolly and quietly explained the whole of his programme to the king. Henry, who was in the interest of the Dutch, immediately wrote to the Prince of Orange, communicating all that Spinola had stated. But at the same time he advised the Prince to place no confidence in it, giving it as his opinion that Spinola would not, under the

circumstances, have disclosed his really intended plans. But he had done so, and he fulfilled every word he had spoken, in the execution of the plans of his campaign!

Spinola, when questioned as to his reasons for such a statement, replied that frankness is so rare, that he knew the treacherous king would not believe him.

The comment which Henry made upon this, contains a valuable lesson. "Others" said he, "deceive me with falsehood, but Spinola has deceived me with the truth."

Frankness is the sign and natural expression of that most noble quality, truth.—*Means and Ends.*

FRIENDS—FRIENDSHIP.

No other blessing of life is any way comparable to the enjoyment of a discreet and virtuous friend. It eases and unloads the mind, clears and improves the understanding, engenders thoughts and knowledge, animates virtue and good resolutions, soothes and allays the passions, and finds employment for most of the vacant hours of life.—*Spectator.*

The various pleasant attachments formed among men are but shadows of that true friendship, of which the sincere affections of the heart are the substance.—*Burton.*

The qualities of your friends will be those of your enemies: cold friends, cold enemies; half friends, half enemies; fervid enemies, warm friends.

Lavater.

To be influenced by a passion for the same pursuits, and to have similar dislikes, is the rational groundwork of lasting friendship.—*Sallust.*

We may be sure that he who, in private, tells us of our faults, is our friend, for he hazards our dislike and hatred. There are few men who can bear to be apprised of their faults; men almost universally delighting in self-praise, one of the universal weaknesses of mankind.

Of no worldly good can the enjoyment be perfect, unless it be shared by a friend.—*Latin Proverb.*

Those who in the common course of the world will claim to be your friends; or whom, according to the common notions of friendship, you may probably think such, will never tell you of your faults, still less of your weaknesses. But on the contrary, more desirous to make you their friend than prove themselves yours, they will flatter both, and, in truth, not be sorry for either.—*Chesterfield.*

A friend should be one in whose understanding and virtue we can equally confide, and whose opinion we can value at once for its justness and sincerity.

Berkeley.

Friendship improves happiness, and abates misery, by doubling our joy, and dividing our grief.

Addison.

Those friends are weak and worthless, who will not use the privilege of friendship in admonishing their friends with freedom and confidence, as well of their errors as of their danger.—*Bacon.*

True friendship is like sound health, the value of it is seldom known until it be lost.—*Colton.*

If you have a friend who loves you, who has studied your interest and happiness; be sure to sustain him in his adversity.

Essential honor must be in a friend,

Not such as every breath fans to and fro;
But born within, is its own judge and end,

And dares not sin, tho' sure that none should know.
Where friendship's spoke, honesty's understood;
For none can be a friend who is not good.

Cath. Philips.

Truth is the only real, lasting foundation for friendship; in all but truth there is a principle of decay and dissimulation.—*Miss Edgworth.*

The firmest friendships have been formed in mutual adversity, as iron is most strongly united by the fiercest flames.

FUTURE STATE.

There is, I know not how, in the minds of men, a certain presage, as it were, of a future existence; and this takes the deepest root, and is the most discoverable, in the greatest geniuses and the most exalted souls.—*Cicero*.

Why will any man be so impertinently officious as to tell me all prospect of a Future State is only fancy and delusion? Is there any merit in being the messenger of ill news? If it is a dream, let me enjoy it, since it makes me both the happier and better man.—*Addison*.

Heaven may have happiness as utterly unknown to us, as the gift of perfect vision would be to a man born blind.—*Colton*.

GAMBLING.

Gaming finds a man a cully, and leaves him a knave.—*Tom Brown*.

It is possible that a wise and good man may be prevailed on to game; but it is impossible that a professed gamester should be a wise and good man.

Lavater.

There is nothing that wears out a fine face like the vigils of the card-table, and those cutting passions which naturally attend them; and nothing

“sears a man’s conscience as with a hot iron,” so soon.—*Steele*.

I look upon every man as a suicide from the moment he takes the dice-box desperately into his hand, and all that follows in his career from that fatal hour, is only sharpening the dagger before he strikes it to his heart.—*Cumberland*.

Gaming is the legitimate child of avarice, but the parent of prodigality.—*Lacon*.

The gamester, if he dies a martyr to his profession, is doubly ruined. He adds his soul to every other loss, and by the act of suicide, surrenders earth to forfeit heaven.—*Colton*.

GENEROSITY.

A NOBLE INSTANCE. The English man of war, Elizabeth, would infallibly have been lost on the Florida Reefs, in the year 1746, had not Capt. Edwards ventured into Havana. War existed, and the port belonged to the enemy. “I come,” said the captain to the governor, “to deliver up my ship, my sailors, my soldiers, and myself into your hands; I only ask the lives of my men.” “No,” said the Spanish commander, “I will not be guilty of so dishonorable an action. Had we taken you in battle, in open sea, or upon our coasts, your ship would have been ours, and you would be our prisoners. But as you

are driven by stress of weather, and are come hither for fear of being cast away, I do, and ought to forget that my nation is at war with yours. You are men and so are we; you are in distress and have a right to our pity. You are at liberty to unload and refit your vessel; and if you wish it, you may trade in this port, to pay your expenses; you may then depart with a pass to carry you safely beyond the Bermudas. If, after this, you are taken, you will be a legal prize; but, at this moment, I see in Englishmen, only strangers, for whom common humanity claims our assistance.

One great reason why men practice generosity so little in the world is, their finding so little there. Generosity is catching; and if so many escape it, it is in a great degree from the same reason that countrymen escape the small-pox,—because they meet with no one to give it to them.—*Greville*.

GENIUS.

Genius is supposed to be a power of producing excellencies which are out of reach of the rules of art; a power which no precepts can teach, and which no industry can acquire.—*Sir J. Reynolds*.

There is no distinguished genius altogether exempt from some infusion of madness.—*Cicero*.

When a true genius appears in the world, you

may know him by this sign, that the dunces are all in confederacy against him.—*Swift*.

Secondary men, men of talents, may be mixed up, like an apothecary's prescription, of so many grains of one quality, and so many of another. But genius is one, individual, indivisible; like a star, it dwells alone.—*Anon*.

GENTLEMAN.

Gentleman, is a very expressive word in our language, a word denoting an assemblage of many real virtues, and a union of manners at once pleasing, and commanding respect.—*Charles Butler*.

The true gentleman is tender of the feelings of others—ever on his guard, lest he wound others unintentionally, much less intentionally.

Miss M. Morrell.

He who is open, loyal, true; of humane and affable demeanor; honorable himself, and in his judgment of others, faithful to his word as to law, and faithful alike to God and man—such a man is a true gentleman.—*Berkeley*.

To be a gentleman, is to be a Christian; and to be a Christian is to possess all graces and excellencies.—*D. B. Adams, M. D.*

A Christian is God Almighty's gentleman: a gen-

tleman in the vulgar, superficial way of understanding the word, is the Devil's Christian.—*Hare*.

A gentleman is a Christian in spirit who will take a polish. The rest are but plated goods; and however excellent their fashion, rub them more or less, and the base metal appears through.—*Walker*.

G O D .

God is a spirit, infinite, eternal, and unchangable in his being, wisdom, power, holiness, justice, goodness and truth.—*Confession of Faith*.

In contemplation of created things,
By steps we may ascend to God.—*Milton*.

There is a God—all nature speaks,
Through earth, and air, and sea, and skies,
See from the skies his glory breaks,
When the first beams of morning rise.—*Steele*.

Sing praise to God! exalt his name!
Prepare his way, who marcheth in the desert;
Extol him by his name *Jah*,
And exult before him.
The orphan's father, the widow's judge,—
Is God exalted in holiness.—*Herder*.

In all his dispensations, God is at work for our good. In prosperity he tries our gratitude; in adversity, our contentment; in misfortune, our submis-

sion ; in darkness, our faith ; under temptation our steadfastness ; and at all times, our obedience and trust in him.—*Redwood.*

I love, and have some reason to love, the earth ;
She is my Maker's creature ; therefore good :
She is my mother ; for she gave me birth ;
She is my tender nurse, she gives me food ;
But what's a creature, Lord, compared with thee ?
Or what's my mother, or my nurse to me ?

Quarles.

God should have the same place in our hearts that he holds in the universe.—*World's Laconics.*

Who guides below, and rules above,
The great disposer, and the mighty King ;
Than he none greater, next him none,
That can be, is, or was ;

Supreme he singly fills the throne.—*Horace.*

What is there in man so worthy of honor and reverence as this,—that he is capable of contemplating something higher than his own reason, more sublime than the whole universe ; that Spirit which alone is self-subsistent, from which all truth proceeds, without which is no truth ?—*Jacobi.*

Give me, O Father, to thy throne access,
Unshaken seat of endless happiness !—*Baethius.*

GOOD AND EVIL.

Natural good is so intimately connected with moral good, and natural evil with moral evil, that I am as certain as if I heard a voice from heaven proclaim it, that God is on the side of virtue. He has learnt much, and has not lived in vain, who has practically discovered that most strict and necessary connection, that does, and will ever exist, between vice and misery, and virtue and happiness.—*Colton.*

As there is much beast and some devil in man, so is there some angel and some God in him. The beast and the devil may be conquered, but in this life never destroyed.—*S. T. Coleridge.*

It is a proof of our natural bias to evil, that gain is slower and harder than loss, in all things good: but in all things bad, getting is quicker and easier than getting rid of.—*Hare.*

The Rabbins note a principle of nature, that putrefaction is more dangerous before maturity than after, and another noteth a position in moral philosophy, that men abandoned to vice do not so much corrupt manners as those that are half good and half evil.

Lord Bacon.

Good and evil, we know, in the field of this world, grow up together almost inseparably: and the knowledge of good is so involved and interwoven with the knowledge of evil, and in so many cunning resem-

blances hardly to be discerned, that those confused seeds which were imposed upon Psyche as an incessant labor to cull out and sort asunder, were not more intermixed. It was from out of the rind of one apple tasted, that the knowledge of good and evil, as two twins cleaving together, leaped forth into the world.—*Milton*.

GOOD MANNERS—CIVILITY—POLITENESS.

Good manners are the signs of inward qualities of the mind, founded on spontaneous modesty, self-denial, and due respect for others.

Youth passes speedily away, beauty soon decays, but good manners are the charm of every period of life—the only external charm that time does not impair.—*Berkeley*.

The scholar, without good breeding, is a pedant, the philosopher, a cynic; the soldier, a brute; and every man disagreeable.—*Chesterfield*.

Good breeding is the art of showing others by external indications, the internal regard we have for them.—*Cato*.

As charity covers a multitude of sins before God, so does politeness before men.—*Greville*.

"Politeness," says Witherspoon, "is real kindness kindly expressed."

A man's own good breeding is his best security against other people's ill manners.—*Chesterfield*.

Defect in manners is usually defect of fine perceptions.—*Emerson*.

Manners are the outward expression of the internal character. Harmony of being makes harmony of expression. It is the undeveloped and discordant who are crude and awkward in their manners
Book of Politeness.

Unbecoming forwardness oftener proceeds from ignorance than impudence.—*Greville*.

The manner of saying or doing a thing goes a great way in the value of the thing itself.—*Lacon*.

There is no policy like politeness ; and a good manner is the best thing in the world, either to get a good name, or to supply the want of it.—*Bulwer*.

Nothing costs less, and nothing purchases so much, as a kind, respectful, courteous and agreeable treatment of others.

Good manners are merely the outward expression of good sense, good feelings, and good morals.

Whistling, humming a tune, or drumming with the fingers or feet, in company, is great impoliteness.

Chesterfield.

Pride, ill-nature, and want of sense, are the three great sources of ill-manners.—*Swift*.

The external grace and manners commonly correspond to the internal beauty of mind and heart.

Book of Manners.

Next to the consciousness of doing a good action, that of doing a civil one is most pleasing.

Scott's Lessons.

The manners of a people are of much greater importance than their laws. Upon them the laws depend. The law touches but here and there, now and then; manners are what vex or soothe, corrupt or purify, exalt or debase, barbarise or refine us, by a steady, constant, uniform, insensible operation, like that of the air we breathe in. Our manners give their whole form and color to our lives. According to their quality, they aid morals, they supply them, or they totally destroy them.—*Burke*.

Virtue itself offends, when coupled with forbidding manners.—*Bishop Middleton*.

Undeviating civility to those of inferior stations, and courtesy to all, are the emanations of a well educated mind, and finely balanced feelings.—*Sigourney*.

GOSSIPING.

There is a set of malicious, prating, prudent gossips, both male and female, who murder characters to kill time.—*Sheridan*.

If your mind be not employed on higher and more holy objects, you are sure to gossip about your friends and neighbors.—*Home*.

The gossip volunteers to supervise all the sins, follies, and shortcomings of all their neighbors and acquaintance. Fall into the company of a gossip when you will, and you may hear the latest news of every family in the neighborhood.—*Means and Ends*.

Gossiping destroys much heaven-bestowed social happiness. It is strange that so many women should so dishonor God's precious gift of the tongue, (a gift somewhat lavished on them,) should so squander their God-given moments, and so poison social life.

Means and Ends.

What would you think of a person who should go about collecting for exhibition samples of the warts, wens, cancers, and sores, with which his fellow mortals are afflicted. And yet, would not his avocation be more honorable, more humane, at least, than the gossip mongers?—*Means and Ends*.

Many whole families, as well as many individuals, make themselves common sewers, through which all

the follies, foibles, shortcomings, and sins of the entire neighborhood run.

Thousands of men and women there are, who so engross their time in contemplating and publishing the faults of others, that they never have time to consider their own faults.—*H. Ann Jones.*

GRATITUDE—INGRATITUDE.

If there be a crime
Of deeper dye than all the guilty train
Of human vices, 'tis ingratitude.—*Brooke.*

Wherever I find a great deal of gratitude in a poor man, I take it for granted there would be as much generosity if he were a rich man.—*Pope.*

A proud man is seldom a grateful man, for he never thinks he gets as much as he deserves. When any mercy falls, he says, "yes, but it ought to be more. It is only manna, as large as coriander seed, whereas it ought to be like a baker's loaf." How base a pool God's mercies fall into, when they splash down into such a heart as that!—*H. Ward Beecher.*

Gratitude is the homage the heart renders to God for his great goodness and mercy. Christian cheerfulness is the external manifestation of that homage.

He that calls a man ungrateful, sums up all the evil that a man can be guilty of.—*Swift.*

It is a species of agreeable servitude, to be under obligation to those we esteem.—*Queen Christiana*.

He who receives a good turn should never forget it; he who does one, should never remember it.

Charron.

Nothing more detestable does the earth produce than an ungrateful man.—*Ausonius*.

If you say he is ungrateful, you can impute to him no more detestable act.—*From the Latin*.

H A P P I N E S S .

Know then this truth, enough for man to know,
Virtue alone is happiness below.—*Pope*.

If happiness has not her seat and center in the breast,
We may be wise, or rich, or great, but never can be
blessed.—*Burns*.

Fixed to no spot is happiness sincere;
'Tis no where to be found, or everywhere.—*Pope*.

The surest means of augmenting our own happiness, is by contributing systematically to that of our fellow creatures.—*Mrs. R. Morrell*.

All happiness of man is derived from discovering, applying, or obeying the laws of his Creator; and all his misery is the result of ignorance and disobedience.—*Wayland*.

Knowledge or wealth to few are given,
But mark how just the ways of heaven,
True joy to all is free.—*Mickle.*

Mankind are always happier for having been happy; so that if you make them happy now, you make them happy many years hence, by the memory of it.—*Sidney Smith.*

The means immutable of happiness,
Or in the vale of life, or on the throne,
Is virtue.—*Murphy.*

Men live best on little—nature has granted to all to be happy, if the use of her gifts were but known.
Claudian.

To communicate happiness is worthy the ambition of beings superior to man.—*Langhorne.*

There is very little pleasure or happiness in the world that is true, sincere, and lasting, except that of good offices to our fellow mortals.

The chief secret of comfort and happiness, lies in not suffering trifles to vex us, and in prudently cultivating an undergrowth of small pleasures, since very few great ones, alas! are let on long leases.
Sharpe.

If sensuality be our only happiness, we ought to envy the brutes; for instinct is a surer, shorter, and safer guide to such happiness than reason.
Colton.

Noah and his family were saved by obedience, Pharaoh and his host perished for disobedience.

R. B. Cutler.

Happiness is much less valued when we possess it, than when we have lost it.—*Experience.*

A very few men say *I was* happy; the most say *I shall be* happy; very few say *I am* happy.

That's so.

When we are free from pain, sickness, and absolute want, no external change of circumstances can make us more happy. To ignorance of this truth, is justly to be attributed that universal dissatisfaction of mankind.

Happiness is that single and glorious thing which is the very light and sun of the whole animated universe; and where she is not, it were better that nothing should be.—*Lacon.*

HISTORY.

History is not only a valuable part of education, but it opens the door to most other parts of knowledge, and furnishes materials for the sciences generally. "Indeed, most of what is termed erudition, is but an acquaintance with historical facts."

A man well acquainted with history, may be said to have lived from the very beginning of letters,

and to have been making continual additions to his stock of knowledge.—*Mrs. H. N. Cutter.*

The historian sees all the human race, from the infancy of time, pass, as it were, in review before him, and that in their true colors.

This I hold to be the chief office of history, to rescue virtuous actions from the oblivion to which a want of records would consign them, and that men should feel a dread of being considered infamous in the opinions of posterity, from their depraved expressions and base actions.—*Tacitus.*

H O M E .

Home is, to a well-ordered mind, more attractive than any other place.—*D. B. Adams, M. D.*

The strength of a republican government, is in the well-ordered, comfortable homes of the people.

Sigourney.

What a man is at home, that he is indeed; if not to the world, yet to his own conscience and to God.

Philip.

Withdraw thy feet from thy neighbor's house, lest he be weary of thee, and so hate thee.—*Prov. 25: 17.*

The first sure symptoms of a mind in health,
Is rest of heart, and pleasure felt at home.

Young.

As a bird that wandereth from his nest, so is a man that wandereth from his place.—*Prov. 27: 8.*

Home, the spot of earth supremely blest,
A dearer, sweeter spot than all the rest.

Montgomery.

Home is the place of harmony and peace,
The spot where angels find a resting place,
When, bearing blessings, they descend to earth.

S. J. Hale.

Much as we may delight in other things, or all other things, we gladly turn from them all, to seek the deep, pure joys of home.—*Mrs. H. N. Cutter.*

Home can never be transferred,—never repeated in the experience of any. The place consecrated by paternal love; by the innocence and the sports of childhood; and by the first acquaintance of the heart with nature, is the only true home.

The world has a million of *roosts* for us, but only one *nest*—home.—*O. H. Holmes.*

After all, home—"sweet home," is the place for comfort, if the affections of the heart center there.

Miss A. G. N. Morrell.

Any feeling that takes a man away from his home, is a traitor to the household.—*H. Ward Beecher.*

Home is the magic circle within which the weary spirit finds refuge; it is the sacred asylum to which the

care-worn heart retreats to find rest from the toils and inquietudes of life.—*Home Memories.*

Home is the place of confidence, and refuge from the stormy ocean of life.—*Mrs. R. Morrell.*

At length his lonely cot appears in view,
Beneath the shelter of an aged tree ;
Th' expectant wee things, toddlin, stacher thro
To meet their dad, with flichterin noise an glee.
His wee bit ingle blinkin bonily,
His clean hearth-stane, his thrifty wifie's smile,
The lispin infant prattling on his knee,
Does a' his weary kiaugh and care beguile,
And makes him quite forget his labor and his toil.

Burns.

HOME POLITENESS.

Surely family politeness strengthens and brightens all the ties of social affection in the family.

The husband who observes the courtesies of politeness toward his lady acquaintances, but is in the habit of speaking abruptly to his wife, is a filthy hypocrite. Husbands there are, not a few, who will listen with due deference to any thing a lady acquaintance, or even a lady stranger, may please to say ; but if the poor wife draw upon his attention, a small draft, she is heard with manifest impatience, or snubbed outright. Does she urge some reasonable request ? “ Oh,” cries her petty lord and master,

“don’t bother me.” A lady acquaintance calls upon him with a request that John take her a buggy ride to Mr. so and so’s. “Oh! with great pleasure, madam. John put the new harness on dobin, hitch him to the buggy and be at the service of this lady.” John must go, even if he is the milkman, and the cows go un milked this evening.

Any thing an impolite husband wishes his wife to do, he *orders* her to do it. “Look here, I want you to do so and so, just see that its done;” and away marches my lord, having a hypocritical bow and sweet looks for every casual acquaintance he may chance to meet. He accidentally treads on the toe of a lady acquaintance,—“I beg pardon, madam,” just as readily as if it came naturally. Let him tread on his wife’s toe, however, and if she cry with pain, all her comfort is, “keep your toes out of my road.”—*H. Ann Jones.*

Depend upon it, kind words and little kind attentions keep the flame of family affection burning brightly. “The children grow up in a better moral atmosphere, and learn to respect their parents, as they see them respect each other. Many a boy becomes saucy and disobedient to his mother, because he so frequently sees the rudeness of his father toward her. He insensibly imbibes the same habits, and the thoughts and feelings they engender, and in his turn becomes the petty tyrant. Only his mother, why should he be polite to her? “Father never is.” Thus it is seen

how home—"sweet home," becomes the seat of discord and unhappiness. Not to be chargeable with partiality; we think it looks even worse for a wife to be guilty of such coarse impoliteness, than for the "rough pebble."—*Mrs. H. N. Cutter.*

We would, any time, join an excursion of a hundred miles, and we should think any respectable railroad company would carry us at half fare, to visit a family, the father of which politely requests his wife to do so and so, and the wife heartily answers: "your pleasure my dear." The wife requests the husband to grant so and so, and with polite attention he answers: "Yes, with pleasure my dear." The father requests the son to do so and so. "With strict fidelity, father." The mother requests the daughter to do so and so. "Your pleasure is my delight, mother." The brother requests the sister to do so and so. "I am happy to serve you, my dear brother." One, by a little awkwardness disconcerts another, he heartily begs pardon. "It is granted, dear sister, brother"—as the case may be,—"I know you did not intend it."

HOPE.

Hope, of all passions, most befriends us here;
Passions of prouder name befriend us less.

Young.

The miserable hath no other medicine,
But only hope.—*Shakspeare.*

Hope awakens courage, while despondency is the last of evils; it is the abandonment of good, the giving up of the battle of life.—*Von Kneble.*

We are never beneath hope, while above hell; nor above hope, while beneath heaven.

World's Laconics.

True hope is swift, and flies with swallow's wings,
Kings it makes Gods, and meaner creatures kings,
Shakspeare.

Hope is a flatterer, but the most upright of all parasites; for she frequents the poor man's hut, as well as the palace of his superior—*Shenstone.*

White as a white sail on a dusky sea,
When half the horizon's clouded and half free,
Fluttering between the dun wave and the sky,
Is Hope's last gleam in man's extremity.

Byron.

Hope! of all ills that men endure,
The only cheap and universal cure!
Thou captives freedom, and thou sick man's health!
Thou lover's victory, and thou beggar's wealth.

Cowley.

Her precious pearl, in sorrow's cup,
Unmelted at the bottom lay,
To shine again, when, all drank up,
The bitterness should pass away.—*Moore.*

HUMAN PROGRESS—REFORM.

Thoughts are first clouds, then rain, then harvests and food. The philosophy of one century is the common sense of the next. Men are called fools, in one age, for not knowing what they were called fools for averring in the age before. We should so live and labor in our time that what came to us as seed may go to the next generation as blossom, and that which came to us as blossom may go to them as fruit. This is what we mean by progress.

Henry Ward Beecher.

The true test of a great man—that at least which must secure his place among the highest order of great men—is his having been in advance of his age. This decides whether or not he has carried forward the grand plan of human improvement; has conformed his views and adapted his conduct to the existing circumstances of society, or changed those so as to better its condition; has been one of the lights of the world, or only reflected the rays of former luminaries; and sat at the same twilight or the same dawn.—*Brougham.*

Reform is the great secret of our nation's prosperity; and every effort to paralyze its progress, is a clog to its wheels.—*T. Henry Davis, M. D.*

He who reforms himself, has done more toward reforming the public, than a crowd of noisy, impotent patriots.—*Lavater.*

Analogy, although it is not infallible, is yet that telescope of the mind by which it is marvelously assisted in the discovery of both physical and moral truth. Analogy has much in store for men, but babes require milk, and there may be intellectual food which the present state of society is not fit to partake of; to lay such before it, would be as absurd as to give a quadrant to an Indian, or a loom to a Hottentot.—*Colton*.

The present is generally styled the age of reform; this we do not feel disposed to controvert. It can not, however, be denied, that mankind are wholly deficient in the greatest of all reforms—individual reform. Societies for the reformation of others are multiplied almost *ad infinitum*; but efforts for personal reformation are much neglected. Editors universally complain of the corrupt state of the press, and yet most of them aid in the perpetuation of that corruption. Infidels, as well as Christians, mourn, or profess to mourn, over the evils of society; while those evils are augmented by their own wrong doings. Reformers must take an entirely different course—first reform themselves, and then their influence will be felt with a hundred-fold more force on others.

“Man know thyself: all wisdom centers there.”

So said the profound, though poetical writer, Young. And until this wisdom is acquired, and exhibited in life, no thorough reform can take place in the world.—*T. Harrison*.

The wisest man may be wiser to-day than he was yesterday, and to-morrow than he his to-day. Total freedom from change would imply total freedom from error; but this is the prerogative of Omniscience alone.—*Colton*.

HUMILITY.

Sense shines with a double lustre when set in humility. An able and yet humble man, is a jewel worth a kingdom.—*Wm. Penn.*

By humility and the fear of the Lord are riches, and honor, and life.—*God*.

Our humiliations work out our most exalted joys.
H. Ward Beecher.

Humility that low, sweet root,
From which all heavenly virtues shoot.—*Moore*.

The sufficiency of my merit is to know that my merit is not sufficient.—*St. Augustine*.

HYPOCRISY.

If the Devil ever laughs, it must be at hypocrites; they are the greatest dupes he has; they serve him better than any others, and receive no wages; nay, what is still more extraordinary, they submit to greater mortifications to go to hell, than the sincerest Christian to go to heaven.—*Colton*.

'Tis not my talent to conceal my thoughts,
Or carry smiles and sunshine in my face,
When discontent sits heavy on my heart.

Addison.

Hast thou that holy feeling in thy soul,
To counsel me to make my peace with God,
And art thou yet to thy own soul so blind,
That thou wilt war with God.—*Shakspeare.*

I, under fair pretence of friendly ends,
And well placed words of glossy courtesy
Baited with reason not unplaussible,
Wind me into the easy-hearted man,
And hug him into snares.—*Milton.*

Though I do hate him as I do Hell pains,
Yet, for necessity of present lift,
I must show out a flag and sign of love,
Which is indeed but sign.—*Shakspeare.*

IMITATION.

I hardly know so true a mark of a little mind, as
the servile imitation of others.—*Greville.*

He who is always in want of something, can not be
very rich. 'Tis a poor wit who lives by borrowing
the words, decisions, mien, inventions, and actions
of others.—*Lavater.*

It is certain that either wise bearing, or ignorant carriage, is caught, as men take diseases, one of another; therefore, let men take heed of their company.—*Shakspeare.*

IMMORTALITY.

I feel my immortality o'ersweep
All pains, all tears, all time, all fears, and peal into
my ears this truth—thou liv'st forever!—*Byron*

Cold in the dust this perished heart may lie,
But that which warmed it once shall never die.
Campbell.

A few days may—a few years must—
Repose us in the silent dust.
The voice of nature loudly cries,
And many a message from the skies,
That something in us never dies;
That on this frail, uncertain state,
Hang matters of eternal weight;
That future life in worlds unknown
Must take its hue from this alone;
Whether as heavenly glory bright,
Or dark as misery's woful night.—*Robt. Burns.*

The good man, on viewing the dead, is not alarmed at the express declaration of God, "Thou shalt surely die." But he reflects that the Lord shall deliver me also into the hands of death. And when

I am dead, I shall have no use for the embalmer's art: my works of faith, labors of love, and the robe of Christ's righteousness, shall be my spices and perfumes. Enwrapped in these, I will lay me quietly down, and sleep sweetly in the blessed Jesus; in full confidence that God will some day, "give commandment concerning my bones," and one day raise them from the dust, as silver from the furnace, purified, I say not, seven times, but seventy times seven.

Is it credible, is it possible, is it probable that the mighty soul of a Newton should share exactly the same fate with the vilest insect that crawls upon the ground? That, after having laid open the mysteries of nature, and pushed its discoveries almost to the very boundaries of the universe, it should suddenly have all its lights at once extinguished, and sink into everlasting darkness and insensibility?—*Spectator*.

A belief in the immortality of the soul furnishes the best and surest alleviation of all the ills of this mortal life, which are both universal and perpetual. This is the only possible remedy for them. Hence, unless we adopt the incredible absurdity, that error strengthens our virtue, improves our morality, increases our bliss, and mitigates our sorrows, we are brought inevitably to the conclusion that it is not error to believe in the immortality of the soul.

Judge McDonald.

INFIDELITY.

"Disbelief in a future state," says Hume, "loosens in a great measure the ties of morality, and may be supposed, for that reason, to be pernicious to the peace of civil society."

D'Alembert and Condorcet, one day dining with Voltaire, proposed to converse of atheism, but Voltaire stopped them at once. "Wait," said he, "till my servants have withdrawn; I do not wish to have my throat cut to-night."

A town missionary, in Birmingham, attended a misguided infidel on his death-bed, and the system of Socialism being referred to, the dying man exclaimed, "call it not Socialism; call it devilism! for it has made me more like a devil than a man. I got into company which led me to Socialism and to drinking. I rejected the Bible, denied the Savior, and persuaded myself that there was no hereafter; and as the result, I acted the part of a bad father, and a bad husband. I have the testimony of my master that I was a steady and respectable man until I listened to the Owenites; but, since that time, I have become a vagabond, and those who formerly knew me have shunned me in the streets. The system of the Owenite is worse than that of Paine."

Dr. Nelson, of Illinois, in his work on infidelity, says, that for many years he had endeavored to persuade every infidel to read some work on the evi-

dences of Christianity, and never knew but two instances fail of conviction, and in these he did not know the result for want of opportunity.

That infidelity which can persuade a man that he will die like a brute, will also make him live like a brute.—*South.*

An infidel in Western New York desired that a certain pastor of a church should read one of his books. The pastor consented to do so on the condition that the infidel would read one of his in turn, which was "*Leslie's Short Method with Deists.*" It was the means, under God, of his hopeful conversion; and of the many whose minds he had poisoned, he was the instrument of bringing back ten or twelve to the knowledge of the truth.

When Dr. Johnson was asked why so many literary men were infidels, he replied, "because they are ignorant of the Bible."

INTEGRITY.

In all things preserve integrity; and the consciousness of thine own uprightness will alleviate the toil of business, soften the hardness of ill success and disappointments, and give thee an humble confidence before God, when the ingratitude of man, or the iniquity of the times, may rob thee of other reward.—*Paley*

Integrity is a shining virtue, which is not likely ever to lose any of its lustre, by becoming too common among men.

JEALOUSY.

Trifles light as air
Are to the jealous confirmations strong,
As proofs of holy writ.—*Shakspeare.*

To be jealous, is to torment yourself, for fear you should be tormented by another.

O jealousy,
Thou vilest fiend of hell! thy deadly venom
Preys on my vitals, turns the healthful hue
Of my fresh cheek to haggard sallowness,
And drinks my spirit up!—*Hannah Moore.*

JUDGMENT.

Frame every action and plan of your whole life, with reference to the unchanging decisions of the day of judgment.—*Robt. B. Cutter.*

Moral character will be the only mark of distinction at the judgment seat of Christ. All outward distinctions will there be totally abolished.

J U S T I C E .

The only way to make the mass of mankind see the beauty of justice, is, by showing them in pretty plain terms, the consequence of injustice.

Sidney Smith.

Justice is as strictly due between neighboring nations, as between neighbor citizens. A highwayman is as much a robber when he plunders in a gang, as when single; and a nation that makes an unjust war is only a great gang of robbers.—*Franklin.*

Courteously grant to others more than strict justice demands of you.—*Mrs. R. Morrell.*

Let a sense of justice be the foundation of all your social qualities.—*Scott's Lessons.*

Philip, king of Macedon, having drunk too much wine, determined a cause unjustly, to the hurt of a poor widow, who on hearing his decree, cried out, "I appeal to Philip sober." The king, struck with this strange appeal, and the confiding manner of the poor woman, speedily recovered his senses, reheard the cause, and, finding his mistake, ordered her to be paid out of his own purse, double the sum she was to have lost.

This is an example of justice worthy to be copied.

Justice is the great interest of man on earth. It is the ligament which holds civilized beings and civilized nations together. Wherever her temple stands, and so long as it is duly honored, there is a founda-

tion for social security, general happiness, and the improvement and progress of our race. And whoever labors on this edifice with usefulness and distinction, whoever clears its foundations, strengthens its pillars, adorns its entablatures, or contributes to raise its august dome still higher in the skies, connects himself in name, and fame and character, with that which is and must be as durable as the frame of human society.—*Webster.*

If strict justice be not the rudder of all our other virtues, the faster we sail, the further shall we find ourselves from "that haven where we would be."

Colton.

KIND WORDS.

Kind words are the brightest flowers that bloom in this vale of sorrow. They make a paradise of the humblest home. They are jewels beyond all price, and more precious and effectual to heal the wounded heart, and raise the weighed down spirit, than all other blessings this world can bestow.

Miss A. G. N. Morrell.

A word of kindness is seldom spoken in vain. It is seed which, even when dropped by chance, springs up a flower.—*D. B. Adams.*

More hearts pine away in secret anguish, for unkindness from those who should be their comforters, than for any other calamity in life.—*Young.*

A helping word to one in trouble is often like a switch on a railroad track—but one inch between wreck and smooth rolling prosperity.

H. Ward Beecher.

Deal gently with those who stray from the paths of rectitude. A kiss or a kind word will do more toward reclaiming the poor wanderer, than a thousand kicks.

LABOR, INDUSTRY, IDLENESS, LAZINESS, SLOTH.

Physical labor conduces to physical health, moral purity, and mental power.—*R. B. Cutter.*

Moderate exercise and toil, so far from injuring, strengthens and consolidates the body.—*Dr. Rush.*

Labor, though the primeval curse, is softened into mercy.

As nothing truly valuable can be had without industry, every young person should carefully cultivate industrious habits.—*Mrs. R. Morrell.*

Nothing is denied to well-directed labor; nothing valuable is ever to be attained without it.

Sir J. Reynolds.

Think not a life of labor hard,
Health is its rich and sure reward.

Industry need not wish, and he that lives upon hope will die fasting.—*Franklin*.

Industry conquers all enemies, and makes fortune itself pay contribution.—*Clarendon*.

At the working-man's house hunger looks in, but dare not enter ; nor will the bailiff or the constable enter: for industry pays debts, while despair increases them.—*Franklin*.

Sloth, like rust, consumes faster than labor wears, while the key often used is always bright.

Franklin.

Troubles spring from idleness, and grievous toils from needless ease.—*Franklin*.

Labor, intelligent, manly, independent, thinking and acting for itself, earning its own wages, accumulating those wages into capital, educating childhood, maintaining religious worship, claiming the right of the elective franchise, and helping to uphold the great fabric of the state—that is American labor ; and all my sympathies are with it ; and my voice, till I am dumb, will be for it.—*Webster*.

Diligence in employments of less consequence is the most successful introduction to greater enterprises.—*Todd*.

There are many miseries in idleness which none but the idler can conceive of.

Industrious wisdom often does prevent
What lazy folly thinks inevitable.

Abdicated Prince.

From labor health, from health contentment springs;
Contentment opes the source of every joy.—*Beattie.*

Idleness is the hotbed of temptation, the cradle of disease, the waster of time, the canker-worm of felicity.

Laziness grows on people; it begins in cobwebs, and ends in iron chains.

The laboring man of enlightened mind, is the American gentleman; the intelligent working woman is the American lady.—*Mrs. R. Morrell.*

There is nothing menial in the performance of any necessary labor. The noblest man on earth is he who, with an enlightened mind, puts his hands cheerfully and proudly to honest labor.

D. B. Adams.

When the proud, the rich, the idle, would see an intelligent, cheerful, honest laborer, they must look *up*, however much they may affect to look *down*.

The person who is ashamed to be seen at useful labor, has a strange perversion of mind.

Angelina G. N. Morrell.

Two words will make any young man of sound intellect a lawyer—*industry* and *application*; and

the same words with a third—*economy*—will enable him to make a fortune.—*Henry Clay*.

Human enjoyments are only to be secured by human labor.—*Rob. Chambers*.

For sluggard's brow the laurel never grows;
Renown is not the child of indolent repose.

Thompson.

Lazy rich girls make rich men poor, and industrious poor girls make poor men rich.—*Anonymous*.

Ten thousand harms more than the ills we know,
Our idleness doth hatch.—*Shakspeare*.

By nature's law immutable and just,
Enjoyment stops where indolence begins.—*Pollock*.

Providence has put care and labor on us, because blessings too easily enjoyed are soon neglected, if not despised.—*Virgil*.

All labor of mind required of children before the seventh year, is rather in opposition to the laws of nature; and proves injurious to the physical organization, and prevents its proper and mature development.—*Hufeland*.

Each day brings its appropriate work, and happy is he who loves his duty well enough to welcome it.
World's Lacon.

A man should labor to better his condition, but first he should labor to better himself. "Seek ye

first the kingdom of heaven and his righteousness, and all these things shall be added unto you.”

Strong arms and willing hands for labor, directed by an enlightened mind, is a beautiful thing to contemplate.—*Hester Ann Jones.*

Industry is not only the instrument of improvement, but the foundation of pleasure.

Scott's Lessons.

Though indolence appear a slowly-flowing stream, yet it undermines all that is stable and flourishing.

Blair.

Industry keeps the soul in constant good health; but idleness corrupts and rusts the mind.—*Smither.*

No lazy person will ever inherit eternal life, for it is attained by toil.—*Dr. D. B. Adams.*

Diligence is the mother of good luck, and God gives all things to industry.—*Franklin.*

One to-day is worth two to-morrows, as poor Richard says; and further, never leave that till to-morrow which you can do to-day.—*Franklin.*

What is lost by idleness is estimated higher than the money expended.—*R. B. Cutter.*

When the devil has any odd job to do, he always looks about for some idler to do it.—*One who has occasionally performed some of those odd jobs.*

When a great crime has been committed, especially in a city, we have observed that the police look among the idle and the dissolute for the perpetrator.—*F. M. Pitts.*

The way to wealth is as plain as the way to market. It depends chiefly on two words—Industry and Frugality: that is, waste neither time nor money, but make the best use of both. Without Industry and Frugality nothing will do, and with them every thing.—*Franklin.*

Absence of occupation is not rest,
A mind quite vacant is a mind distressed.—*Cowper.*

Evil thoughts intrude in an unemployed mind, as naturally as worms are generated in a stagnant pool.—*From the Latin.*

Bodily labor alleviates the pains of the mind;
and hence arises the happiness of the poor.

La Rochefoucauld.

Come hither, ye that press your beds of down,
And sleep not: see him sweating o'er his bread
Before he eats it.—'Tis the primeval curse,
But softened into mercy; made the pledge
Of cheerful days and nights without a groan

Cowper.

I look upon indolence as a sort of suicide; for the man is efficiently destroyed, though the appetite of the brute may survive.—*Chesterfield.*

LIBERTY—FREEDOM.

Partisans have their liberty circumscribed by their platform ; and are, in very deed, much greater slaves than any one else would wish to make them.

Oh ! give me liberty !

For even were Paradise my prison,
Still I should long to leap the crystal walls.

Dryden.

He is a freeman whom the truth makes free,
And all are slaves beside.—*Cowper.*

Liberty consists in being master of one's own time and actions, consistently with the laws of God and our country.

So fond is man of liberty, that to restrain him from any thing, however indifferent, makes it an object of desire.—*Observation.*

Liberty is the soul's right to breathe, and when it can not take a long breath, laws are girdled too tight. Without liberty man is in a syncope.

H. Ward Beecher.

The love of liberty with life is given,
And life itself th' inferior gift of heaven.

Dryden.

The only freedom worth possessing is that which gives enlargement to a people's energy, intellect, and virtues. The savage makes his boast of free-

dom. But what is it worth? Free as he is, he continues for ages in the same ignorance, leads the same comfortless life, sees the same untamed wilderness spread around him.—*Channing*.

The wish—which ages have not yet subdued
In man—to have no master save his mood.

Byron.

O liberty, thou goddess, heavenly bright,
Profuse of bliss, and pregnant with delight.

Addison.

Who then is free? The wise, who well maintains
An empire o'er himself; whom neither chains,
Nor want, nor death, with slavish fear inspire;
Who boldly answers to his warm desire;
Who can ambition's vainest gifts despise;
Firm in himself, who on himself relies;
Polish'd and round, who runs his proper course,
And breaks misfortune with superior force.—*Horace.*

L I F E .

This little life has duties that are great—that are alone great, and that go up to heaven and down to hell.—*Carlyle*.

Human life is too short to suffer any part thereof to run to waste, or to be used to disadvantage.

Life is short yet tedious; spent in wishes, schemes, and desires.—*Bruyere*.

The vanity of human life is like a river, constantly passing away, and yet constantly coming on.—*Pope*.

The time of life is short,
To spend that shortness basely, 'twere too long.
Shakspeare.

All life is expenditure: we have it, but as continually losing it; we have the use of it, but as continually wasting it.—*John Foster*.

For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away.
James.

If we calculate the time of life for seventy years, and take from it the time of our infancy, plus the time of our childhood, plus the time of sleep and recreation, plus the time of eating and drinking, plus the time of sickness and old age; but a small portion remains for service.—*Fuller*.

We bring into the world with us, a poor, needy, uncertain life, short at the longest, and unquiet at the best.—*Sir W. Temple*.

While we are reasoning concerning life, life is gone; and death, though perhaps they receive him differently, yet treats alike the fool and the philosopher.—*Hume*.

He lives long who lives well; and time misspent is not lived, but lost.—*Fuller*.

Measure life by man's desires, he can not live

long enough ; measure by his good deeds, and he has not lived long enough ; measure by his evil deeds, and he has lived much too long.—*Zimmerman*.

The man who lives in vain, lives worse than in vain.
He who lives to no purpose, lives to a bad purpose.
Nevins.

He most lives
Who thinks most, feels the noblest, acts the best.
Bailey.

The certainty that life can not be long, and the probability that it may be much shorter than nature usually allows, ought to waken every man to the active prosecution of whatever he is desirous to do. It is true that no diligence can insure success ; death may intercept the swiftest career ; but he who is cut off in the execution of an honest undertaking, has at least the honor of falling in his rank, and at his post, and has fought the battle though he missed the prize.—*Johnson*.

Measure not life by the hopes and enjoyments of this world, but by the preparations it makes for another ; looking forward to what you shall be, rather than backward, to what you have been.
Berkeley.

I would have every one consider that he is in this life only a passenger ; and that he is not to set up his rest here ; but to keep an attentive eye on that state of being to which he is approaching every moment, and which will be forever fixed and perma-

nent. This single consideration would be sufficient to extinguish the bitterness of hatred, the burning thirst of avarice, and the cruelty of ambition.

Addison.

Life, like every other blessing,
Derives its value from its use alone,
Not for itself, but for a noble end
The Eternal gave it; and that end is virtue.

Johnson.

Fleeting as were the dreams of old,
Remembered like a tale that's told,
We pass away.—*Longfellow.*

Our life contains a thousand springs,
But dies if one be gone!
Strange that a harp of thousand strings,
Should keep in tune so long!—*Watts.*

Nor love thy life, nor hate; but what thou livest,
Live well; how long or short permit to heaven.

Milton.

Life is the time to serve the Lord,
The time to insure the great reward;
And while the lamp holds out to burn,
The vilest sinner may return.—*Watts.*

Our life can not properly be pronounced happy, till the last scene has closed with resignation and hope, and in the full prospect of a blessed immortality beyond the grave.—*D. B. Adams, M. D.*

What is life, but a circulation of little mean actions? We lie down and rise again, work or play, dress and undress, feed and wax hungry, work or play, and are weary, and then we lie down again, and the circle returns. We spend the day in trifles, and when the night comes we throw ourselves on the bed of folly, amongst dreams, and broken thoughts, and wild imaginations. Our reason lies asleep by side of us, and we are, for the time, as arrant brutes as those that sleep in the stall.

Are not the capacities of man higher than these? And ought not his ambition and expectations to be greater? Let us be adventurers for another and a better world. It is at least a fair and noble chance; and there is nothing in this world worth our thoughts or our passions. If we should be disappointed, we are still no worse than the rest of our fellow mortals; and if we succeed in our expectations, we are eternally happy.—*Burnet*.

Life is the jailer of the soul in this filthy prison, and its only deliverer is death; and what we call life is a journey to death, and what we call death is a passport to life. True wisdom thanks death for what he takes, and still more for what he brings.—*Colton*.

LOVE.

Solid love, whose root is virtue, can no more die than virtue itself.—*Erasmus*.

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.—*Solomon*.

Love that has nothing but beauty to keep it alive and in good health, is shortlived, and apt to have ague-fits.—*Erasmus*.

Love covers a multitude of sins. It covers the blemishes and excuses the failings of a friend; it draws a curtain before his stains, and displays his perfections; it buries his weaknesses in silence, and proclaims his virtues upon the house-top.—*South*.

We love ourselves notwithstanding our faults, and we ought to love others in like manner.—*Cyrus*.

"I love God and little children," was the simple, yet sublime sentiment of Ritcher. "Beware," said Lavater, "of him who hates the laugh of a child."

Love not those things excessively, which you are not sure to live long to love, nor to have long if you should.—*Fuller*.

Love of our friends should not attach us too strongly to this world; for the greater part of those we have most loved are gathered into eternity; so that we covet only exile from them, when we would prolong our stay on earth.

There is

In all this cold and hollow world, no fount
Of deep, strong, deathless love, save that within
A mother's heart.—*Hemans*.

Yes, love indeed is light from Heaven,
A spark of that immortal fire
With angels shared, by Allah given,
To light from earth our low desire.
Devotion wafts the mind above,
But heaven itself descends in love;
A feeling from the Godhead caught,
To win from self each sordid thought;
A ray of him who formed the whole;
A glory circling round the soul.—*Byron.*

Love is God's loaf; and this is that feeding for
which we are taught to pray, "Give us this day our
daily bread."—*H. Ward Beecher.*

True love can no more be diminished by showers
of evil than flowers are marred by timely rains.
Sir Philip Sidney.

Let Grace and Goodness be the principal load-
stone of thy affections. For love which hath ends,
will have an end; whereas that which is founded on
true virtue, will always continue.—*Dryden.*

LUXURY.

Luxury destroys mankind,
At once corrupts the body and the mind.—*Crown.*

Fell luxury! more perilous to youth,
Than storms or quicksands, poverty or chains!
H. Moore.

Weariness
Can snore upon the flint, when restive sloth
Finds the down pillow hard.—*Shakspeare*.

Such is the diligence with which, in countries completely civilized, one part of mankind labor for another, that wants are supplied faster than they can be formed, and the idle and luxurious find life stagnate for want of some desire to keep it in motion. This species of distress furnishes a new set of occupations; and multitudes are busied from day to day in finding the rich and fortunate something to do.—*Johnson*.

LYING.

After the tongue has once got the knack of lying, it is not to be imagined how almost impossible it is to reclaim it.—*Montaigne*.

Never chase a lie. Let it alone, and it will run itself to death. We may work out a good character much faster than any can lie us out of it.

Berkeley.

Although the devil is the “father of lies,” and therefore the inventor of the same; yet he seems, like other great inventors, to have lost much of his well-earned reputation by the continual improvements made upon him by men.—*Swift*.

A lie will travel a hundred miles while truth is putting on its boots.

It is more from carelessness about truth, than from intentional lying, that there is so much falsehood in the world.—*Johnson*.

Lying is a hateful and accursed vice. We are not men, nor have other tie upon one another, but our word. If we did but discover the horror and consequences of it, we should pursue it with fire and sword, and more justly than other crimes.

Montaigne.

The first step towards useful knowledge, is to be able to detect falsehood.—*From the Latin.*

M A N .

What a piece of work is man ! How noble in reason ! How infinite in faculties ! In form and moving, how express and admirable ! In action, how like an angel ! In apprehension, how like a god !

What a chimera is man ! what a confused chaos ! what a subject of contradiction ! a professed judge of all things, and yet a feeble worm of the earth ! the great depository and guardian of truth, and yet a mere huddle of uncertainty ! the glory and scandal of the universe !—*Pascal*.

To make a man in all points a man, study to do faithfully every duty incumbent upon you. Stand bravely to your post ; silently devour the chagrins

of life; delight in justice; love mercy; control self; swerve not in the least from truth or right; be a man of rectitude, decision, conscientiousness, in the widest sense of those terms; one who fears and obeys God, and exercises benevolence habitually.

John Smither.

Man is to man all kinds of beasts; a fawning dog, a roaring lion, a thieving fox, a robbing wolf, a dissembling crocodile, a treacherous decoy, and a rapacious vulture.—*Cowley.*

MARRIAGE.

Never marry but for love, but see that thou lovest what is lovely.—*Wm. Penn.*

Thou art the nurse of virtue. In thine arms
She smiles, appearing as in truth she is,
Heaven-born and destined to the skies again.

Cowper.

Marriage is the strictest tie of perpetual friendship, and there can be no friendship without confidence, and no confidence without integrity; and he must expect to be wretched, who pays to beauty, riches, or politeness, that regard which only virtue and piety can claim.—*Johnson.*

The reason why so few marriages are happy, is because young ladies spend their time in making nets, not in making cages.—*Swift.*

Themistocles, the great Athenian general, being asked whether he would rather choose to marry his daughter to an indigent man of merit, or to a worthless man of estate; replied, that he would prefer a man without an estate to an estate without a man.

World's Laconics.

Marriage is to a reflecting female, at once the happiest and the saddest event of her life. It is the promise of future bliss, raised on the death of present enjoyment.

There are many men who, from a loose education, and a consequent loose life, contract a lasting aversion to the marriage state.

Be sure you like the parents of the girl you are about to wed; it is almost as essential to your future happiness as to truly love the object of your wishes.

Anon.

That alliance may be said to have a double tie, where the minds are united as well as the body, and the union will have all its strength, when both the links are in perfection together.—*Colton.*

Marriage is the best state for man in general; and every man is a worse man in proportion as he is unfit for the marriage state.—*Johnson.*

Of earthly goods, the best is a good wife;
A bad, the bitterest curse of human life.

Limonides.

M I N D .

The mind is the great instrument of affecting the world; and no other instrument is so decidedly and continually improved by exercise and use.—*Todd.*

The human mind is but a barren soil, soon exhausted, and will produce no crop, unless it be continually fertilized and enriched with foreign matter.
Sir J. Reynolds.

There is nothing so elastic as the human mind. Like imprisoned steam, the more it is pressed the more it rises to resist the pressure. The more we are obliged to do, the more we are able to accomplish.—*T. Edwards.*

As the fire-fly only shines when on the wing, so it is with the human mind—when it rests it darkens.
Berkeley.

What stubbing, plowing, digging, and harrowing is to land; thinking, reflecting, and examining is to the mind.—*World's Laconics.*

The age of a well cultivated mind is often more complacent, and even more luxurious than the youth. The more the mind produces, the more it is capable of producing; the creative faculty grows by indulgence.—*E. Bryges.*

To educate mind, the instructor should inquire into the nature of mind, and the natural order in which its faculties are developed.—*Dr. Wayland.*

Knowledge, wisdom, erudition, arts, and elegance, are the mere trappings of the mind, if they do not serve to increase the happiness of the possessor. A mind rightly instituted in the school of philosophy, acquires at once the stability of the oak, and the flexibility of the osier.—*Goldsmith*.

There is one law inwoven into the nature of things, which declares, that force of mind and character must rule the world.—*E. P. Whipple*.

To see a man fearless in dangers, untainted with lusts, happy in adversity, composed in a tumult, and laughing at all those things which are generally either coveted or feared, all men must acknowledge that this can be nothing else but a beam of Divinity that influences a mortal body.—*Seneca*.

He who has no resources of mind, is more to be pitied than he who is in want of necessities for the body; and to be obliged to beg our daily happiness from others, bespeaks a more lamentable poverty than that of him who begs his daily bread.

Colton.

Man's chief good is an upright mind, which no earthly power can bestow nor take from him.

MISFORTUNES.

Who hath not known ill-fortune, never knew
Himself, or his own virtue.—*Mallet*.

Misfortunes are in morals, what bitters are in medicine: each is at first disagreeable; but as the bitters act as corroborants to the stomach, so adversity chastens and ameliorates the disposition.

From the French.

It is much better always to endeavor to forget our past misfortunes, than to speak often of them.

Henry C. Smith.

M O B .

A mob is a monster with heads enough, but no heart, and little brains.—*World's Laconics.*

The scum

That rises upermost, when the nation boils.

Dryden.

Mankind in the gross is a gaping monster, that loves to be deceived, and has seldom been disappointed.—*Mackenzie.*

Inconstant, blind,

Deserting friends in need, and duped by foes;

Loud and seditious, when a chief inspired

Their headlong fury, but, of him deprived,

Already slaves that lick'd the scourging hand.

Thompson

MODERATION.

Moderation is the silken string running through the pearl-chain of all virtues.—*World's Laconics*.

They are sick that surfeit with too much, as they that starve with nothing.—*Shakspeare*.

Moderation is like temperance: we should wish to eat more, but are afraid of injuring our health.

La Rochefoucauld.

A sober moderation is secure,
No violent extremes endure.—*Alleyne*.

Steer through life a safe and middle course, avoiding equally all extremes.

Moderation is commonly firm, and firmness is commonly successful.—*Johnson*.

MODESTY.

A modest person seldom fails to gain the good will of those he converses with, because nobody envies a man who does not appear to be overpleased with himself.—*Steele*.

You little know what you have done, when you have first broken the bounds of modesty; you have set open the door of your fancy to the devil, so that he can, almost at pleasure, ever after, represent the same sinful pleasure to you anew.—*Baxter*.

Modesty is to merit, as shades to figures in a picture; giving it strength and beauty.—*Bruyere*.

A just and reasonable modesty sets off every great talent which a man can be possessed of. It heightens all the virtues which it accompanies.

Addison.

That modesty in a man which suppresses his virtue, and hides it from the world, when he has a mind to exert himself, is a bad quality—a weakness.

Tatler.

Immodest words admit of no defense,
For want of decency is want of sense.

Roscommon.

Modesty is one of the chief ornaments of youth, and is generally a presage of rising merit.

Scott's Lessons.

Modesty is not only an ornament, but also a safeguard to virtue.—*Miss Myrtilia Morrell.*

N A T U R E .

Who can paint
Like nature? Can imagination boast,
Amid its gay creation, hues like hers?
Or can it mix them with that matchless skill,
And lose them in each other, as appears
In every bud that blows?—*Thompson.*

Look nature through, 'tis revolution all ;
All change ; no death.—*Young.*

Not vainly did the early Persian make
His altar the high places and the peak
Of earth—o'er gazing mountains, and thus take
A fit and unwall'd temple, there to seek
The Spirit, in whose honor shrines are weak,
Uprear'd of human hands. Come, and compare
Columns and idol-dwellings, Goth, or Greek,
With nature's realms of worship, earth and air,
Nor fix on fond abodes to circumscribe thy prayer !
Byron.

By viewing nature, nature's handmaid, art,
Makes mighty things from small beginnings grow :
Thus fishes first to shipping did impart,
Their tail the rudder, and their head the prow.
Dryden.

Scenes must be beautiful which daily viewed
Please daily, and whose novelty survives
Long knowledge and the scrutiny of years !
Cowper.

The earth, that's nature's mother, is her tomb ;
What is her burying grave, that is her womb ;
And from her womb, children of divers kind,
We sucking on her natural bosom find ;
Many for many virtues excellent,
None but for some, and yet all different.

Shakspeare.

See, through this air, this ocean, and this earth,
All matter quick and bursting into birth.
Above, how high progressive life may go !
Around, how wide ! how deep extend below !
Vast chain of being ! which from God began,
Nature's ethereal, human, angel, man ;
Beast, bird, fish, insect—what no eye can see,
No glass can reach, from infinite to Thee,
From Thee to nothing.—*Pope.*

O nature, how in every charm supreme !
Whose votaries feast on raptures ever new !
Oh, for the voice and fire of seraphim,
To sing thy glories with devotion due !

Beattie.

N I G H T.

In her starry shade
Of dim and solitary loveliness,
I learn the language of another world.—*Byron.*

Darkness has divinity for me ;
It strikes thought inward ; it drives back the soul
To settle on herself, our point supreme !
There lies our theater ; there sits our judge.
Darkness the curtain drops o'er life's dull scene ;
'Tis the kind hand of Providence stretched out
'Twixt man and vanity : 'tis reason's reign,
And virtue's too ; these tutelary shades
Are man's asylum from the tainted throng.

Night is the good man's friend, and guardian, too;
It no less rescues virtue, than inspires.—*Young*.

Dark night, that from the eye its functions takes,
The ear more quick of apprehension makes;
Wherein it doth impair the seeing sense,
It pays the hearing double recompense.—*Shakspeare*

How beautiful is night!
A dewy freshness fills the silent air,
No mist obscures, nor cloud, nor speck, nor stain,
Breaks the serene of heaven:
In full orb'd glory yonder moon divine
Rolls through the dark blue depths.
Beneath her steady ray
The desert circle spreads
Like the round ocean, girled with the sky.

Southey.

All is gentle; naught
Stirs rudely; but congenial with the night,
Whatever walks is gliding like a spirit.—*Byron*.

NOVELS.

Above all things, never let your son touch a novel or a romance. How delusive, how destructive are those pictures of consummate bliss! They teach the youthful to sigh after beauty and happiness which never existed; to despise the little good that fortune has mixed in our cup, by expecting more than she

ever gave ; and in general, take the word of one who has seen the world, and studied it more by experience than precept—take my word for it, I say, that such books teach us very little of the world.

Goldsmith.

No habitual reader of novels can love the Bible, or any other book that demands thought, or inculcates the serious duties of life. He dwells in a region of imagination, where he is disgusted with the plainness and simplicity of truth, with the sober realities that demand his attention, as a rational and immortal being, and an accountable subject of God's government.—*Berkeley.*

OBEDIENCE TO PARENTS—MANNERS TO AGED PERSONS.

Ye shall fear every man, his mother and his father.—*Lev.* 19: 3.

My son, hear the instruction of thy father, and forsake not the law of thy mother.—*Prov.* 1: 8.

Cursed is he that setteth light by his father or his mother.—*Deut.* 27: 16.

Children, obey your parents in all things ; for this well-pleasing unto the Lord.—*Col.* 3: 20.

Never deserve to be reproached with a want of respect in your manners to your parents.

Mrs. R. Morrell.

Children obey your parents in the Lord; for this is right. Honor thy father and thy mother, (which is the first commandment with promise,) that it may be well with thee, and that thou mayest live long in the earth.—*Eph. 6: 1-3.*

There is not a more beautiful thing to behold, nor a more pleasing thing to contemplate, than cheerful obedience to, and due respect for parents.

Mrs. Elizabeth Adams.

Want of proper respect for parents, is one of the most glaring defects of childhood and youth, and lays the foundation for disobedience to the laws of the land, and the laws of God.

Let thy child's first lesson be obedience, and the second may be what thou wilt.—*Fuller.*

Respect to the aged, and kindness to children, are among the true tests of an amiable disposition.

Sigourney.

Honor thy parents, them that gave thee birth,
And watched in tenderness thine earliest days,
And trained thee up in youth, and loved in all.

Edwards.

Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord.—*Lev. 19: 32.*

Likewise, ye younger, submit yourselves unto the elder.—*1 Pet. 5: 5.*

How sharper than a serpent's tooth it is,
To have a thankless child.—*Shakspeare.*

OCCUPATION—EMPLOYMENT.

Time well employed is Satan's deadliest foe,
It leaves no opening for the lurking fiend.

Wilcox.

No thoroughly occupied man was ever yet very
hopelessly miserable.—*Landon.*

I have lived long enough to know that the great
secret of human happiness is this: never suffer your
energies to tire or stagnate.—*Adam Clark.*

He who will not apply himself to business, evidently discovers that he intends to get his bread by cheating, stealing, or begging, or else is wholly void of reason.—*Ischomachus.*

The great happiness of life, I find, after all, to consist in the regular discharge of some mechanical duty.—*Schiller.*

Occupation is a pressing necessity to the young. They love to be busy about something, however trifling; and if not directed to some useful employment, will soon engage in something evil; thus verifying the old proverb, "that idleness is the mother of mischief."—*World's Laconics.*

Indolence is a delightful, but distressing state;

we must be doing something to be happy. Action is no less necessary than thought, to the instinctive tendencies of the human frame.—*Hazlitt*.

The prosperity of a people is in proportion to the number of hands and minds usefully employed. To the community, sedition is a fever, corruption is a gangrene, and idleness is an atrophy.—*Johnson*.

He who does not bring up his son to some honest calling and employment, brings him up to be a thief.
Jewish Maxim.

“It is employment,” says Daniel Webster, “that makes people happy,” and says Jean Paul, “I have fire proof, perrennial enjoyments, called employments.”

Employment, which Galen calls “nature’s physician,” is so essential to human happiness, that indolence is justly considered the mother of misery.
Burton.

Every Egyptian was commanded by law, to declare annually, by what means he maintained himself; and if he omitted to do it, or gave no satisfactory account of his way of living, he was punishable with death. This law Solon brought from Egypt, to Athens, where it was inviolably observed as a most equitable regulation.—*Herodotus*.

Most of the trades and professions among mankind, take their original, either from the love of

pleasure, or the fear of want. The former, when it becomes too violent, degenerates into luxury, and the latter into avarice.—*Addison*.

The safe and general antidote against sorrow, is employment. It is commonly observed, that among soldiers and seamen, though there is much kindness, there is little grief; they see their friend fall without any of that lamentation which is indulged in security and idleness, because they have no leisure to spare from the care of themselves; and whoever shall keep his thoughts equally busy, will find himself equally unaffected by irretrievable losses.—*Johnson*.

Redeeming your time from dangerous waste, endeavor to occupy it fully with employments, which you can, any time, review with entire satisfaction.

John Smither.

OPPORTUNITY.

A little fire is quickly trodden out;
Which, being suffered, rivers can not quench.

Shakspeare.

Opportunity has hair in front, behind she is bald; if you seize her by the forelock, you may hold her, but, if suffered to escape, not Jupiter himself can catch her again.—*From the Latin*.

No man possesses a genius so commanding that he can attain eminence, unless a subject suited to his talents should present itself, and an opportunity occur for their development.—*Pliny*.

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune ;
Omitted, all the voyage of their life
Is bound in shallows, and in miseries :
And we must take the current when it serves,
Or lose our ventures.—*Shakspeare.*

ORDER—METHOD.

Order is heaven's first law.—*Pope.*

Let order o'er your time preside,
And method all your business guide.

Tract Primer.

One thing at once be still begun,
Continued, resolved, pursued, and done.—*Ibid.*

We do not keep the outward form of order,
Where there is deep disorder in the mind.

Shakspeare.

Method goes far to prevent trouble in business,
by making the task easy, hindering confusion, and
saving time.—*Wm. Penn.*

Order, thou eye of action, wanting thee,
Wisdom works hood-winked in perplexity ;
Entangled reason trips at every pace,
And truth, bespotted, puts on error's face.

A. Hill.

PASSIONS.

He suffers himself to be seen through a microscope, who is caught in a fit of passion.—*Lavater*.

Men spend their lives in the service of their passions, instead of employing their passions in the service of their lives.—*Steele*.

Our passions are like convulsion fits, which, though they make us stronger for the time, leave us the weaker ever after.—*Pope*.

The passions may be humored till they become our masters, as a horse may be pampered till he gets the better of his rider; but early discipline will prevent mutiny and keep the helm in the hand of reason.—*Cumberland*.

The passions are unruly cattle, and therefore you must keep them chained up, and under government of religion, reason, and prudence.—*Sir M. Hale*.

Princes rule the people; and their own passions rule princes; but Providence can overrule the whole, and draw the instruments of his inscrutable purpose from the vices no less than from the virtues of kings.
Colton.

The round of a passionate man's life is in contracting debts in his passion, which his virtue obliges him to pay. He spends his time in outrage and acknowledgment, injury and reparation.—*Johnson*.

We ought to distrust our passions, even when they appear most reasonable.—*Safe Rule.*

P A T I E N C E .

The soul clothed with patience is in armor of proof, against which the shafts of vexation fly only to lose their point.—*Mrs. S. E. Phelps.*

If the wicked flourish, and thou suffer, be not discouraged They are fatted for destruction: thou art dieted for health.—*Fuller.*

The impatient—the fretful, worrying spirit, is the sensitive, helpless prey to innumerable evils.

Miss A. G. N. Morrell.

How poor are they that have not patience!

What wound did ever heal, but by degrees?

Shakspeare.

P E A C E .

Five great enemies to peace inhabit with us, viz : avarice, ambition, envy, anger, and pride, and if those enemies were to be banished, we would infallibly enjoy perpetual peace.—*Petrarch.*

I do not know that Englishman alive,
With whom my soul is any jot at odds,
More than the infant that is born to-night.

Shakspeare.

'Tis death to me, to be at enmity ;
I hate it, and desire all good men's love.

Shakspeare.

PERSONAL CLEANLINESS.

The healthy and vigorous state of the nerves, and of the functions of digestion, depends in so great a degree, on the cleanliness of the skin, that the importance of daily bathing can hardly be overstated.

The human organism is so constituted that, no person can be absolutely clean without thoroughly washing the whole surface of the body with pure water every day.

The most scrupulous cleanliness of person, is necessary for health and comfort; and is the first moral and physical duty of every human being.

Every person not only consults his own well-being, his dignity and enjoyment, by his care of his person, but he also fulfills a social duty. Want of personal cleanliness is a violent breach of good manners.

Let one who entertains the idea of doing a wicked deed, wash his whole body with pure cold water, followed up by the towel, flesh-brush, and a clean shirt; and ten to one, he will not commit the overt act. Hence bathing is a high moral duty.

Miss Myrtila Morrell.

Among the social virtues, personal cleanliness ought to be conspicuously ranked.—*Jo Dennie.*

Even from the body's purity, the mind
Receives a secret sympathetic aid.—*Thompson.*

PLEASURE AND PAIN.

It would be impossible to appreciate pleasure, were there no pain. Among the last lectures that Socrates delivered, was a short one on the subject of the constant succession of pleasure and pain, and their nature in general. His fetters being taken off on the day of his execution, and being seated in the midst of his disciples, and laying one of his legs over the other in a very unconcerned posture, he began to rub it where it had been galled by the iron, observed the pleasure of that sensation which now arose in those very parts of his leg that just before had been so much pained by the galling fetters. In this he manifested his utter contempt of death, and (after his usual manner) took this occasion of philosophising upon a useful subject.—*Spectator.*

PRAISE.

Allow no man to be so free with you as to praise you to your face. Your vanity by this means will want its food. At the same time your passion for esteem will be more fully gratified; men will praise

you in their actions; where you now receive one compliment, you will then receive twenty civilities.

Steele.

It is the greatest possible praise to be praised by a man who is himself deserving of praise.

From the Latin.

Or who would ever care to do brave deed,
Or strive in virtue others to excel,
If none should yield him his deserved meed,
Due praise, that is the spur of doing well?
For if good were not praised more than ill,
None would choose goodness of his own free will.

Spencer.

P R A Y E R .

All the duties of religion are eminently solemn and venerable in the eyes of children. But none so strongly proves the sincerity of the parent; none so powerfully awakens the reverence of the child; none so happily recommends the instruction he receives, as family devotions, particularly those in which petitions for the children occupy a distinguished place.—*Dwight.*

The only instance of praying to saints, mentioned in the Bible, is that of the rich man in torment calling on Abraham; and let it be remembered that it was practiced by a lost soul, and without success.

Cecil.

A good man's prayers
Will from the deepest dungeon climb heaven's height,
And bring a blessing down.—*J. Bailie.*

Any heart tuned Godward, feels more joy
In one short hour of prayer, than e'er was raised
By all the feasts on earth since its foundation.

Bailey.

We should pray with as much earnestness as if we expected every thing from God; and act with as much energy as if we expected every thing from ourselves.—*Colton.*

O prayer, the converse of the soul with God; the breath of God in man returning to its original; the better half of our whole work, and that which makes the other half lively and effectual.—*Leighton.*

One of the best prayers ever offered is that which Christ himself hallowed, and set apart for our observation—"God be merciful to me, a sinner!" There is no title, no "forever and ever, Amen," to it. It is only the heart broken out of the man.

H. Ward Beecher.

Fountain of mercy! whose pervading eye
Can look within and see what passes there,
Accept my thoughts for thanks: I have no words.
My soul o'erfraught with gratitude, rejects
The aid of language—Lord! behold my heart.

H. Moore.

PREJUDICE.

Prejudice is a mist, which, in our journey through the world, often dims the brightest, and obscures the best of all good and glorious objects that meet us on our way.—*Tales of Passions.*

Opinions grounded on prejudice are always sustained with the greatest violence.—*Jeffrey.*

Blind mechanical attachment to ancient ways and prejudices, often retards the reception of valuable discoveries and improvements—of truth.

Prejudice is an equivocal term; and may as well mean right opinions taken upon trust, and deeply rooted in the mind, as false and absurd ones so derived, and grown into it.—*Hurd.*

The grand reason why the different religious sects cleave so closely to their own religious systems is, that they are ignorant of all other systems; many of which may be much more reasonable than their own. In such case they hold their belief in prejudice.—*Miss M. Morrell.*

So little inquiry is there after truth, that a great majority, even of those who hold truth, hold it in prejudice; never having tested it.

Prejudice is a dense fog, through which light gleams fearfully, serving rather to terrify than to guide mankind.—*Common Observation.*

We seldom find persons whom we acknowledge to be possessed of good sense, except those who agree with us in opinion.—*La Rochefoucauld*.

PRECEPTS—EXAMPLES.

The examples of the good are more subject to error than their speculations. We should honor good examples, but live by good precepts. Examples, however, serve to impress precepts.

Whatever you would have your children become, strive to exhibit it in your own lives and conversation.—*Sigourney*.

It is a moral duty resting on all parents to set before their children, a model of both public and private virtues, worthy of their imitation.

Henry Clay.

If to do were as easy as to know what were good to do, chapels had been churches, and poor men's cottages princes' palaces. He is a good divine who follows his own instructions; I can easier teach twenty what were good to be done, than be one of the twenty to follow mine own teaching.

Shakspeare.

One of the saddest things about human nature is, that a man may guide others in the path of life, without walking in it himself; that he may be a pilot and yet a castaway.—*Mrs. H. Ann Jones*.

As men in all ages of the world, have preached and written much better than they have lived, it is much wiser to be guided by good precepts than by examples; however much we may respect good examples. The minister who, being sensible of his short-comings, told his hearers, "do as I tell you, not as I do," manifested honesty of heart, as well as some observation.—*D. B. Adams, M. D.*

P R I D E.

Pride slays thanksgiving, but an humble mind is the soil out of which thanks naturally grow.

H. Ward Beecher.

The seat of pride is in the heart, and only there. Without the sovereign influence of God's extraordinary and immediate grace, men very rarely put off all the trappings of their pride.—*Clarendon.*

Of all the marvelous works of Deity, perhaps there is nothing that angels behold with such supreme astonishment as a proud man!—*Colton.*

Pride goeth before destruction, and a haughty spirit before a fall.—*Solomon.*

When pride enters the heart, if it does not find a dessert there, it makes one; even submission can not tame its ferocity, nor satiety fill its voracity; withal, it requires a very costly food—its possessor's happiness.—*Colton.*

We rise in glory as we sink in pride,
Where boasting ends, there dignity begins.

Young.

The disesteem and contempt of others, is inseparable from our pride.—*Clarendon.*

Pride defeats its own end, by bringing the man who seeks esteem and reverence into contempt.

Bolingbroke.

There is this paradox in pride,—it makes some men ridiculous, but prevents others from becoming so.—*Colton.*

Pride is a vice, which pride itself inclines every man to find in others, and overlook in himself.

Johnson.

Pride hates superiors, scorns inferiors, and owns no equal; and until we hate pride God hates us.

Lacon.

If a proud man makes me keep my distance, the comfort to me is, that he keeps his at the same time.

Swift.

Pride is a tumor in the mind, that breaks and ruins all the actions; a worm in one's treasury, that eats up the estate. It loves no man, and is beloved by none; it disparages another's virtues by detraction, and our own by vain glory. It is the friend of the flatterer, the mother of envy, the nurse of fury, the sin of devils, the devil of mankind.

World's Laconics.

Pride is as loud a beggar as want, and a great deal more saucy. When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece; but it is easier to suppress the first desire, than to gratify all that follow it.

Franklin.

We hear of a decent pride, a becoming pride, a noble pride, a laudable pride. Can that be decent of which we ought to be ashamed? Can that be becoming of which God has set forth its deformity? Can that be noble which God resists and is determined to abase? Can that be laudable which God calls abominable?—*Cecil.*

Pride is increased by ignorance; those assume the most who know the least.—*Gay.*

“Pride may be allowed to this or that degree, else a man can not keep up his dignity.” In gluttony there must be eating, it is not the eating, however, that must be blamed, but the excess in eating. Just so in pride.—*Miss A. G. N. Morrell*

PROCRASTINATION.

He who defers present duties till some future time, will probably defer his future time's duties to eternity.

Procrastination says, the next advantage
We will take thoroughly.—*Shakspeare.*

Procrastination has been very properly called a thief. I wish it were no worse than a thief. It is a murderer; and that which it kills is not time merely, but the immortal soul.—*Nevins.*

Be wise to-day, 'tis madness to defer;
Next day the fatal precedent will plead;
Thus on till wisdom is pushed out of life.

Young.

Of all our losses, those caused by delay are most and heaviest.—*Edwards.*

Procrastination is the great, arch thief of time; the great murderer of souls, and the faithful ally of hell.—*D. B. Adams.*

Good is best when soonest wrought,
Lingering labors come to nought.

Rob. Southwell.

Whatever injures your eye, you are anxious to remove, but things which affect your mind you defer.

Horace.

To be always intending to live a new life, but never to find time to set about it: this is as if a man should put off eating, and drinking, and sleeping, from one day and night to another, till he is starved and destroyed.—*Tillotson.*

P R O F A N E N E S S .

Of all the dark catalogue of sins, there is not one more vile and execrable than profaneness.—*S. H. Cox.*

Some sins are productive of temporary profit, or pleasure; but profaneness is productive of nothing unless it be shame on earth and damnation in hell.

Edwards.

There is neither profit nor pleasure in profane swearing, nor any thing in man's nature to incite him to. For though many men pour forth oaths as freely as if they came naturally, yet surely no man is born of a swearing constitution.—*Tillotson.*

The foolish and wicked practice of profane swearing, is a vice so low and mean, that every person of sense and character detests and despises it.

Washington.

Common swearing, if it have any meaning at all, argues in main, a perpetual distrust of his own reputation; and is an acknowledgement that he thinks his bare word not to be worthy of credit.—*Tillotson.*

From a common custom of swearing, men easily slide into perjury; therefore, if thou would'st not be perjured, do not use to swear.—*Hierocles.*

There are some sins which are presumptions, and do not admit of any palliation. Profane swearing is one of these.—*D. B. Adams, M. D.*

An honest man is believed without an oath, for his reputation swears for him. The man who profanely swears to his assertions, seems to doubt his own honesty.

PROSPERITY—ADVERSITY.

It is one of the worst effects of prosperity to make a man a vortex, instead of a fountain; so that he learns only to draw in, instead of throwing out.

H. Ward Beecher.

Adversity has ever been considered the state in which a man most easily becomes acquainted with himself, particularly being free from flatterers. Prosperity is too apt to prevent us from examining our conduct, but as adversity leads us to think properly of our state, it is most beneficial to us.—*Johnson.*

Take care to be an economist in prosperity: there is no fear of your being one in adversity.

Zimmerman.

The good are better made by ill:—

As odors crushed are sweeter still.—*Rogers.*

The gods in bounty work up storms about us,
That give mankind occasion to exert
Their hidden strength, and throw out into practice
Virtues that shun the day, and lie concealed
In the smooth seasons and the calms of life.

Addison.

Adversity has the effect of eliciting talents, which, in prosperous circumstances, would have lain dormant.—*Horace*.

Ye good distressed !
Ye noble few ! who here unbending stand
Beneath life's pressure, yet bear up awhile,
And what your bounded view, which only saw
A little part, deemed evil, is no more ;
The storms of wintry time will quickly pass,
And one unbounded spring encircle all.

Thompson.

PUNCTUALITY.

Method is the very hinge of business; and there is no method without punctuality—*Cecil*.

I could never think well of a man's intellectual or moral character, if he was habitually unfaithful to his appointments.—*Emmons*.

Appointments, once made, become debts. If I have made an appointment with you, I owe you punctuality; and I have no right to waste your time, if I do my own.—*Cecil*.

The punctual man can perform twice as much, at least, as another man, with twice the ease and satisfaction to himself, and with equal satisfaction to others.—*Todd*.

Every child should be taught to pay all his debts, and to fulfill all his contracts, exactly in manner, completely in value, punctually at the time. Every thing he has borrowed, he should be obliged to return uninjured at the time specified; and every thing belonging to others which he has lost, he should be required to replace.—*Dwight*.

Every child should be required to restore to the proper owner, any lost article which he has found, punctually, and without *fee* or *reward*.

Mrs. R. Morrell.

QUALITY—RANK.

Every error of the mind is the more conspicuous and culpable, in proportion to the rank of the person who commits it.—*Juvenal*.

Quality and title have such allurements, that thousands are ready to give up all their own importance, to cringe, to flatter, to look little, and to pall every pleasure in constraint, merely to be among the great, though without the least hopes of improving their understanding or sharing their generosity: they might be happy among their equals, but those are despised for company where they are despised in turn.—*Goldsmith*.

QUARRELS.

Quarrels would never last long, if the fault was only on one side.—*Rochevoucauld*.

He that blows the coals in quarrels that do not concern him, has no right to complain if the sparks fly in his own face.—*Franklin*.

Beware

Of entrance to a quarrel; but, being in,
Bear it that the opposer may beware of thee.

Shakspeare.

If you can not avoid a quarrel with a blackguard, let your lawyer manage it, rather than yourself. No man sweeps his own chimney but employs a chimney-sweeper, who has no objection to dirty work, because it is his trade.—*Colton*.

The hatred of those who are the most nearly connected, is the most inveterate.—*Tacitus*.

READING—BOOKS—LIBRARIES.

Reading stimulates and puts our mental energies into full operation.—*Todd*.

You should read with strict attention, exactly defining the expressions of the author, and never admitting a conclusion without comprehending its reasons.—*Grimke*.

We glean knowledge by reading, but we separate the grain from the chaff by thought.

Miss Myrtila Morrell.

It is wholesome and bracing to the mind, to have its faculties put upon the stretch by proper reading.

It is manifest that all government of action is to be got by knowledge, and that, best, by gathering many knowledges, which is reading.—*Sir P. Sidney.*

By reading we enjoy the dead; by conversation, the living; and by contemplation, ourselves. Reading enriches the memory; conversation polishes the wit; and contemplation improves the judgment. Of these, reading is the most important, as it furnishes both the others.—*Colton.*

Reading only furnishes the mind with the materials of knowledge: it is thinking that makes what we read ours.—*Dr. Locke.*

If all the riches of the Indies, or the crowns of all the kingdoms of Europe, were laid at my feet in exchange for my love of reading, I would spurn them all.—*Fenelon.*

Reading makes a *full* man; conversation, a *ready* man; writing, an *exact* man.—*Lord Bacon.*

Acquire a love of reading, and you will thereby become possessed of one of the best preservatives against dissipation.—*R. B. Cutter.*

When in reading we meet with any maxim that may be of use, we should take it for our own, and make an immediate application of it, just as we would the advice of a friend, whom we have purposely consulted.—*Colton*.

Think as well as read, and when you read. Yield not your mind to the passive impressions which others may please to make upon it.

T. Edwards.

Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse; but to weigh and consider.—*Lord Bacon*.

Form the habit of reading systematically, closely, thoughtfully; analyzing every subject as you pass along, and laying it up carefully and safely in your memory. It is only by this mode that your information will be at the same time extensive, accurate, and useful.—*Wirt*.

You should read with method, always proposing to yourself a worthy end in view.—*E. P. Whipple*.

One of the amusements of idleness is reading without the fatigue of close thinking; and the world, therefore, swarms with writers whose wish is not to be studied, but to be read for pastime.—*Johnson*.

Good books are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages.—*Channing*.

Few things weaken the mind of the student more than light, miscellaneous reading.—*Todd*.

Were I to pray for a taste which would serve me under every variety of circumstances, and be a source of happiness and cheerfulness to me during life, and shield me against its ills, however things might go amiss with me, and the world frown upon me, it would be a taste for reading. By reading you bring a man in contact with the best society in every period of history—with the wisest and best, the tenderest and bravest, the purest characters who have adorned humanity. You make him a denizen of all nations, a cotemporary of all ages. The world has been created for him.—*Sir John Herschel*.

Precious and priceless are the blessings which good books scatter along our daily paths.

E. P. Whipple.

Next to the acquiring good associates and friends, the best acquisition is that of good books.—*Colton*.

A single good book read with thought and due discrimination, is worth a score merely run over. To make what you read your own, think as you read, and think after you have laid aside the book. This will so fix it in the mind, that it will be at your command at any future time.—*Todd*.

Those books are the most valuable that set our thinking faculties into the fullest operation.

Miss Myrtila Morrell.

Good books introduce the reader into the society—the spiritual presence of the 'great and good of the whole human race.—*Channing*.

Books are company; and the company of bad books is as dangerous as bad associates, while that of good books is like that of good men.—*Berkeley*.

Libraries are as shrines where all the precious relics of the saints, full of virtue, and that without delusion and imposture, are preserved and reposed.
Bacon.

As good almost kill a man as kill a good book. Many a man lives a burden to the earth; but a good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose, to a life beyond life.—*Milton*.

I no sooner set foot in a good library and fasten the door, but I shut out ambition, love, and all those vices which idleness is the mother, and ignorance the nurse, and in the very lap of eternity among so many illustrious souls, I take my seat, with so lofty a spirit, that I then pity the great, who know nothing of such happiness.—*Southey*.

What we read with inclination makes a stronger impression. If we read without inclination, half the mind is employed in fixing the attention, so there is but half to be employed on what we read.

Johnson.

Many books require no thought from the reader, and for a very simple and obvious reason,—they made no such demand upon the writer of them.

C. C. Colton.

REASON—REASONING.

Reason can not show itself more reasonable than to cease reasoning on things above reason.

Sir P. Sidney.

Reasoning implies doubt and uncertainty; therefore God does not reason.—*Lacon.*

What men want of reason for their opinions, they usually supply and make up in rage and rant.

Tillotson.

All reasoning is retrospect; it consists in the application of facts and principles previously known.

J. Foster.

The province of reason as to matters of religion, is the same as that of the eye in reference to the external world; not to create objects of vision, nor to sit in judgment on the propriety of their existence, but simply to discern them as they are.—*Lacon.*

Lord Chatham, in his speeches, did not reason; he struck, as by intuition, directly on the results of reasoning—as a cannon shot strikes the the mark without your seeing its course through the air, as it moves toward its object.—*J. Foster.*

Never reason from what you do not know. If you do, you will soon believe what is utterly against reason.—*Ramsey*.

Reason shall prevail with me more than popular opinion. I should prefer my own judgment to general prejudice.—*Cicero*.

One can never repeat too often that reason, as it exists in man, is only his intellectual eye, and that, like the eye, to see, it needs light—to see clearly and far, it needs the light of heaven.—*Anonymous*.

He who will not reason is a bigot, he who can not reason is a fool, and he that dare not reason is a slave.—*Sir W. Drummond*.

Let reason be thy school-mistress, which shall ever guide thee aright.

Sir Walter Raleigh to his son.

RELIGION.

Pure religion and undefiled before God the Father is this: "To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world.—*James 1: 27*.

If I could choose what of all things would be at the same time the most useful and delightful to me, I would prefer a firm religious belief to every other blessing.—*Sir H. Davy*.

Religion is such a belief of the Bible, as maintains a living influence on the heart and life.—*Cecil*.

The religion of Christ reaches and changes the heart, which no other religion does.—*Ramsey*.

Take away God and religion, and men live to no conceivable purpose.—*Tillotson*.

The moral virtues, without religion, are but cold, lifeless, and insipid.—*Addison*.

Religion is the best armor in the world.—*Newton*.

Whether religion be true or false, it must be necessarily granted to be the only wise principle.

Tillotson.

The greatest actions, not animated by religion, have no other principle than pride.

Marquis of Halifax.

Indisputably the believers in the Gospel have a great advantage over all others.—*Lord Byron*.

Men will wrangle for religion, write for it, fight for it, die for it, any thing but *live* for it.—*Colton*.

How admirable is that religion, which, while it seems to have in view only the felicity of another world, is at the same time the highest happiness of this.

Montesquieu.

Religion is the great ornament and glory of human nature.—*Dr. Sam. Clark*.

Should a man happen to err in supposing the Christian religion to be true, he could not be a loser by the mistake.—*Pascal*.

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports.—*Washington*.

Blot Christianity out of the page of man's history, and what would his laws have been,—what his civilization?—*Sir A. Park*.

Tell me where the Protestant religion and the Bible are, and where they are not, and I will write a moral geography of the world.—*W. Adams*.

A city may as well be built in the air, as a commonwealth or kingdom be either constituted or preserved without the support of religion.—*Plutarch*.

The Christian religion is one that diffuses among the people, a pure, benevolent, and universal system of ethics, adapted to every condition of life.—*Gibbon*.

The Christian religion is one that dares to be understood; that offers itself to the search of the inquisitive, and to the inspection of the severest and most awakened reason.—*Johnson*.

Where there is not enough sound, enlightened religion to clothe the law with energy, and produce self-government among the people, a calm, well regulated liberty is out of the question.

We know, and what is better, we feel, that religion is the basis of civil society, and the source of all good and of all comfort.—*Burke*.

Religion is a necessary, an indispensable element in any great human character.—*Daniel Webster*.

I believe the fate of a republican government is indissolubly bound up with the fate of the Christian religion; and that a people who reject its holy faith will find themselves the slaves of their own evil passions, and of arbitrary power.—*Cass*.

Educate men without religion, and you make them but clever devils.—*Duke of Wellington*.

A man devoid of religion is like a horse without a bridle.—*Latin Proverb*.

The celebrated Claude, said on his death-bed: "I have carefully examined all religions; and no one appears to me worthy of the wisdom of God, and capable of leading men to happiness, but the Christian religion."

All who have been great and good without Christianity, would have been much greater and better with it.—*Colton*.

Political and professional fame fade and die with all things earthly, but a conscience void of offence before God and man, is an inheritance for eternity.

Daniel Webster.

The Christian religion is the precursor of civilization, in all benighted lands of earth:—the great efficient instrumentality.

God to love and serve,
With all our powers—with all our heart, and soul,
And mind, and strength; and as ourselves to love
Our neighbor, this is religion; this doth God
Demand, and only this can bear the test
Of conscience here—hereafter of judgment.—*Miller.*

There is nothing wanting to make all rational and disinterested men and people in the world, of one religion, but that they should talk together every day.—*Pope.*

Place not thy amendment only in increasing thy devotion, but in bettering thy life. This is the damning hypocrisy of this age; that it slights all good morality, and spends its zeal in matters of ceremony, and a form of Godliness without the power of it.—*Fuller.*

It was religion, which, by teaching men their near relation to God, awakened in them the consciousness of their importance as individuals. It was the struggle for religious rights, which opened their eyes to all their rights. It was resistance to religious usurpation, which led men to withstand political oppression. It was religious discussion, which roused the minds of all classes to free and vigorous thought. It was religion which armed the martyr and patriot

in England against arbitrary power; which braced the spirits of our fathers against the perils of the ocean and wilderness, and sent them to found here the freest and most equal state on earth.

Wm. E. Channing.

The religion of the Gospel has power—immense power, over mankind; direct and indirect, positive and negative, restraining and aggressive. Civilization, law, order, morality, the family, all that elevates woman, or blesses society, or gives peace to the nations, all these are the fruits of Christianity, the full power of which, even for this world, could never be appreciated till it should be taken away.

T. Edwards.

Religion is more needed in democratic republics than in any others. What can be done with a people which is its own master, if it be not submissive to the Divinity?—*De Toqueville.*

Religion itself, in its essence, is perfect; as a rule and standard, it is unerring; nor can it be affected by the inconsistencies or imperfections of its professors; the standard remains the same, the balances are true; but when its professors are weighed therein—even the very best of them—they are found wanting.—*Cecil.*

Supposing Christianity to be a human invention, it is the most amiable and successful invention that ever was imposed on mankind for their good.

Lord Bolingbroke.

REPENTANCE.

True repentance consists in the heart broken *for* sin, and broken *from* sin.—*Thornton*.

Repentance does not consist in one single act of sorrow, but in doing works meet for repentance, in a sincere obedience to the law of Christ, for the remainder of our lives.—*Dr. Locke*.

Repentance without amendment, is like continually pumping the ship without mending the leak.

Dilwyn.

He that waits for repentance, waits for that which can not be had as long as waited for. It is absurd for a man to wait for that which he himself has to do.—*Nevins*.

When a man undertakes to repent towards his fellow men, it is repenting strait up a precipice; when he repents towards law, it is repenting into the crocodile's jaws; when he repents towards public sentiment, it is throwing himself into a thicket of brambles and thorns; but when he repents towards God, he repents towards all love and delicacy. God receives the soul as the sea the bather, to return it purer and whiter than He took it.

H. Ward Beecher.

Deferred repentance, in generous natures, is a greater pain than would be the sorrow of real repentance. Manly regret for wrong never weakens, but always strengthens the heart.—*Ibid*.

Repentance is the heart's sorrow,
And a clear life ensuing.—*Shakspeare.*

The seeds of repentance are sown in youth by pleasure, but reaped in age by pain.—*Colton.*

The slightest sorrow for sin is sufficient, if it produce amendment, and the greatest is insufficient, if it do not.—*Ibid.*

REVENGE—FORGIVENESS.

Revenge, we find,
The abject pleasure of an abject mind.—*Gifford.*

Revenge, at first though sweet,
Bitter, ere long, back on itself recoils.—*Milton.*

By taking revenge, a man is but even with his enemy ; but by passing it over, he is superior.
Lord Bacon.

Revenge is always the pleasure of a little, weak, and narrow mind. No man of an enlarged understanding indulges in so dark a passion.—*Juvenal.*

Common revenge is a momentary triumph ; the satisfaction of which dies at once, and is succeeded by remorse ; whereas forgiveness, which is the noblest of all revenges, entails perpetual pleasure.

If we frequently and carefully survey all our own defects, we can easily forgive those of others.
Mrs. Harriet Newell Cutter.

There never was but one perfect character on earth, and he was the most tender and compassionate towards the imperfections of men. He pitied where men blamed, and defended where they condemned.

Cecil.

Kneel not to me :

The power that I have on you, is to spare you ;
The malice towards you, to forgive you ; live,
And deal with others better.—*Shakspeare.*

RICHES—GOLD—WEALTH.

Gold is worse poison to men's souls,
Doing more murders in this loathesome world,
Than any mortal drug.—*Shakspeare.*

Oh, cursed love of gold ; when for thy sake,
The fool throws up his interest in both worlds,
First starved in this, then damned in that to come.

Blair.

The lust of gold ; unfeeling and remorseless,
The last corruption of degenerate man.

Johnson.

Of great riches there is no real use, except it be in the proper distribution.—*Lord Bacon.*

Misery assails riches, as lightning does the highest towers ; or as the tree that is heavy laden with fruit breaks its own boughs, so does riches destroy the virtue of its possessor.—*Burton.*

We wear out our energies in pursuit of gold or fame, and then wonder alike at the cost and worthlessness of the meed.—*Horace Greely.*

No amount of wealth, however immense, can give ease and comfort to the human heart. In a letter to a friend, Stephen Girard once said: "As to myself, I live like a gally slave, constantly occupied—often passing the night without sleeping. I am wrapped up in a labyrinth of affairs, worn out with cares. I do not value fortune. The love of labor is my highest emotion. When I arise in the morning, my only effort is to labor so hard during the day, that when night comes I may be enabled to sleep soundly."—*Mrs. R. Morrell.*

That wealth which is acquired by so much labor and so many privations, can be preserved only by greater anxiety and solicitude.—*Juvenal.*

The greatest and the most amiable privilege the rich enjoy over the poor, is that which they exercise the least,—the privilege of making them happy.

Colton.

The rich man's wealth is his strong city, and as an high wall in his own conceit.—*Solomon.*

He has lived to little purpose, who has not realized that wealth and renown are not the true ends of exertion, nor their absence the conclusive proof of ill fortune.—*Greely.*

There is a greater amount of miseries on the other side of riches, than on this side.

“The maddest and the saddest lives have been spent in the pursuit or accumulation of riches.”

To whom can riches give repute or trust,
Content or pleasure, but the good and just.

Pope.

He who is truly possessed of piety and knowledge is truly rich. Solomon says: “A little that a righteous man hath, is better than the riches of many wicked.”—*Miss Myrtila Morrell.*

Syrus says, “that man has the fewest wants, who is the least anxious for wealth.” Horace says, “the accumulation of wealth is followed by an increase of care, and by an appetite for more.”

Mrs. H. Ann Jones.

An inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed.
God.

He makes the best use of riches, who has the fewest personal wants.—*Seneca.*

If thou art rich, then show the greatness of thy soul, in the meekness of thy conversation; “condescend to men of low estate;” support the distressed, and patronize the neglected. Be great, but let it be in considering riches as they are—as talents committed to an earthen vessel.—*Sterne.*

The great mass of mankind now worship gold, all other reverence having almost ceased to be. The present age has become so venal, that nothing is respected but wealth and its possessors.—*Wm. T. Jones.*

Men pursue riches under the idea that their possessions will set them at ease, and above the world. But the law of association often makes those who begin by loving gold as a servant, finish by becoming themselves its slave.—*Colton.*

The love of money is the root of all evil.—*God.*

Agar said: "give me neither poverty nor riches," and this is a wise man's prayer. Our incomes should be like our shoes: if too small they will pinch and gall us; but if too large, they will cause us to stumble and trip. But wealth, after all, is a relative thing, since he that has but little, and wants less, is richer than he who has much, but wants more. True content depends not upon what we have; a tub was large enough for Diogenes, but a world was too small for Alexander.—*Colton.*

Riches profit not in the day of wrath.—*Prov. 11: 4.*

When Garrick showed Dr. Johnson his fine house, gardens, statues, costly pictures, etc., at Hampton Court, what ideas did it awaken in that great man! Instead of a flattering compliment, which was expected, "ah! David, David," said the Doctor, "these are things which make a death-bed terrible."

Rev. John Allen.

How hardly shall they that have riches enter into the kingdom of God.—*Mark 10 : 23.*

Nagos, the Scythian, despising the rich presents and ornaments sent him by the emperor of Constantinople, asked, "whether those things could drive away calamities, disease, or death.—*Daily Monitor.*

I desire riches no more than a feeble beast desires a heavy burden.—*Erasmus.*

For what is a man profited if he shall gain the world, and lose his own soul.—*God.*

R U M O R .

Rumor is slander's swift-footed riding horse.

Common rumor is a common liar.

On rumor's tongues
Continual slanders ride.—*Shakspeare.*

Rumor is a pipe
Blown by surmises, jealousies, conjectures ;
And of so easy and so plain a stop,
That the blunt monster with uncounted heads,
The still discordant wavering multitude,
Can play upon it.—*Shakspeare.*

S E D U C T I O N .

By heaven ! I would rather forever forswear
The elysium that dwells in a beautiful breast,
Than alarm for a moment the peace that is there,
Or banish the dove from so hallow'd a nest.

Moore.

When women send the seduced to Coventry, but
countenance and even court the seducer, ought we
not to wonder if seductions were rare ?—*Colton.*

Is there, in human form, that bears a heart—
A wretch ! a villain ! lost to love and truth !
That can, with studied, sly, ensnaring art,
Betray sweet Jenny's unsuspecting youth ?
Curse on his perjured arts ! dissembling smooth !
Are honor, virtue, conscience, all exiled ?
Is there no pity, no relenting ruth,
Points to the parents fondling o'er their child,
Then paints the ruined maid, and their distraction
wild ?—*Burns.*

An open foe may prove a curse,
But a pretended friend is worse.—*Gay.*

Ah, turn thine eyes,
Where the poor houseless, shivering female lies ;
She, once perhaps, in village plenty blest,
Has wept at tales of innocence distressed ;
Her modest looks the cottage might adorn,
Sweet as the primrose peeps beneath the thorn :
Now lost to all ; her friends, her virtue fled,

Near her betrayer's door she lays her head,
And, pinch'd with cold, and shrinking from the
show'r,
With heavy heart deplores that luckless hour,
When idly first, ambitious of the town,
She left her wheel and robes of country brown.

Goldsmith.

Then weigh what loss your honor may sustain,
If with too credent ear you list his songs ;
Or lose your heart ; or your chaste treasure open
To his unmaster'd importunity.
Fear it, fear it, my dear sister ;
And keep you in the rear of your affection,
Out of the shot and danger of desire.—*Shakspeare.*

S E L F .

Solon, one of the seven sages, held that all wisdom centered in the precept, "know thyself." There is nothing more difficult, however, than this species of knowledge.—*Mrs. Fredonia Pitts.*

A watchful, humble distrust of self is the parent of many virtues and wards off many an evil.

R. B. Cutter.

There is some wisdom in the prayer of one of the ancients, "deliver me from my friends, I can protect myself against my enemies." But, "save me from myself," is a wiser prayer ; for man is his own worst enemy.—*Mrs. H. Ann Jones.*

Obstinacy, self-sufficiency, and the belief in his own infallibility, are the strongest proofs of folly any man can give, for he places implicit confidence in that grand deceiver *Self*.

The weakest spot in every man, is where he thinks himself the wisest.—*Emmons*.

SINCERITY.

Sincerity is, to speak as we think, to do as we profess, to make good all our promises, and really to be what we would appear to be.—*Tillotson*.

Thou first of virtues, let no mortal leave
Thy onward path, although the earth should gape,
And from the gulf of hell destruction rise—
To take dissimulation's winding way.—*Home*.

Sincerity is like traveling on a plain, beaten road, which commonly brings a man sooner to his journey's end than by-ways, in which men often lose themselves.—*Tillotson*.

His words are bonds, his oaths are oracles ;
His love sincere, his thoughts immaculate ;
His tears, pure messengers sent from his heart ;
His heart as far from fraud, as heaven from earth.
Shakspeare.

If the show of any thing be good for any thing, I am sure sincerity is better ; for why does any man

dissemble, or seem to be that which he is not, but because he thinks it good to have such a quality as he pretends to.—*Tillotson*.

It would be infinitely better for mankind, if they used much less compliments, and very much more sincerity.—*Mrs. R. Morrell*.

SKEPTICISM.

As the man of pleasure, by a vain attempt to be more happy than any man can be, is often more miserable than most men are; so the skeptic, in a vain attempt to be wise beyond what is permitted to man, plunges into a darkness more deplorable, and a blindness more incurable than that of the common herd, whom he despises, and would fain instruct.

Colton.

SLANDER—DETRACTION—CALUMNY— SCANDAL.

Fire and sword are but slow engines of destruction, in comparison with the babbler.—*Steele*.

“Oh! slander, thy envenomed tongue concentrates the malice of all things!”

There is a lust in man no charm can tame,
Of loudly publishing his neighbor's shame.

Pope.

To ingratiate some by slandering others, is a prevailing sin, and marks a very base mind.

We can not control the slanderous tongues of others, but a good life enables us to despise them.

Cato.

On eagle's wings immortal scandals fly,
While virtuous actions are but born to die.—*Pope.*

Slander meets no regard from noble minds ;
Only the base believe what the base only utter.

Slander ;

Whose edge is sharper than the sword ; whose tongue
Outvenoms all the worms of Nile ; whose breath
Rides on posting winds, and doth belie
All corners of the world ; kings, queens, and states,
Maids, matrons, nay, the secrets of the grave
This viprous slander enters.—*Shakspeare.*

Slanderers are like flies, which pass all over a man's sound parts, and light only on his sores.

Rule of Life.

He that stabs my name would stab my person too,
Did not the hangman's axe lie in the way.—*Crown.*

Whoso privily slandereth his neighbor, him will I cut off.—*Ps. 101 : 5.*

Slander strikes a double blow, wounding both him that commits it, and him against whom it is committed.—*Saurin.*

Slander is the revenge of a coward, and dissimulation his defence.—*Johnson*.

Thou shalt not go up and down as a tale-bearer among thy people.—*Lev. 19 : 16*.

Who steals my purse steals trash,
But he who filches from me my good name,
Robs me of that which enriches not him,
And makes me poor indeed.—*Shakspeare*.

Slander crosses oceans, scales mountains, traverses deserts, with greater ease than the Scythian Abaris; and like him, rides on a poisoned arrow.

Colton.

Believe nothing against another but on good authority; never report what may injure another's character, unless it be a greater hurt to another to conceal it.—*Wm. Penn*.

How often does the reputation of a poor helpless creature bleed by a slanderous report.—*Sterne*.

A slanderer felt a serpent bite his side.

What followed from the bite? The serpent died!

Many a wretch has rode on a hurdle, who has done much less mischief than utterers of forged tales, coiners of scandal, and clippers of reputation.

Sheridan.

Much chastity is nodded away and cruelly winked into suspicion, by the distant hints of the envious.

The worthiest people are most injured by slander; as we usually find that to be the best fruit which the birds have picked at.—*Swift*.

In all cases of slander currency, whenever the forger of the lie is not to be found, the injured party should have a right to come on any of the endorsers.
Sheridan.

No man who circulates a slander, would scruple for a moment to forge it.—*Mrs. Fredonia Pitts*.

If the divines rightly infer from the sixth commandment—"thou shalt not kill"—scandalizing one's neighbor with false malicious reports, whereby I vex his spirit, and consequently impair his health, is a degree of murder.—*Sir W. Raleigh*.

Of tame beasts, the worst is the flatterer; of wild, the slanderer.—*Warwick*.

The slanderer often succeeds in lowering others, but never, as he seems to suppose, elevates himself to their former position.

"Boerhave," says Johnson, "was never soured by calumny and detraction, nor ever thought it necessary to confute them; for, said he, they are sparks which, if you do not blow, will go out of themselves."

Contempt of calumny puts it to death, whereas resentment only revives it.—*D. B. Adams, M. D.*

Show no countenance to a person who is given to detraction. To hear such a person patiently, is no more nor less than to partake of his guilt, and encourage him in the continuance of the vile and cruel sin, for which all good men shun him.—*Smither*.

To speak a *hard* word, especially if it be slanderously spoken against one's mother, is more cruel than to plunge a dagger into our heart. Much more piercing is the pain, if she be moldering beneath the clods of the valley.—*Mrs. H. Ann Jones*.

Curst be the tongue,
Whence slanderous rumor, like the adder's drop
Distils her venom, withering friendship's faith,
Turning love's favor.—*Hillhouse*.

Were all slander, gossiping, and dissimulation banished from the earth, what an amount of sorrow, and hatred, and soul-corroding disquiet would go with them; and how universal would be the sway of confidence, benevolence, peace, and heaven-bestowed bliss!

The circle smil'd, then whisper'd, and then sneer'd;
The misses bridl'd and the matrons frown'd;
Some hoped things might not turn out as they fear'd;
Some would not deem such women could be found;
Some ne'er believed one-half of what they heard;
Some look'd perplex'd, and others look'd profound;
And several pitied with sincere regret
Poor Lord Augustus Fitz-Plantagenet.—*Byron*.

The man that dares traduce because he can
With safety to himself, is not a man.—*Cowper*.

That abominable tittle-tattle,
The cud eschew'd by human cattle.—*Byron*.

When will talkers refrain from evil-speaking?
When listeners, refrain from evil-hearing.—*Hare*.

Men rarely tell tales of scandal and detraction, but to such as love to hear them. It is the demand for the article which creatse the supply; and, universally, they who encourage the vile slanderer by patiently hearing him, and more especially if they mention it to others, are vile slanderers themselves. It is then the duty of every good man and woman to rebuke and silence the detracting tongue, by refusing to listen to calumny. "Let all good persons refuse to make their *ear* the *grave* of another's good name."—*Mrs. Harriet Newell Cutter*.

SLAVERY.

Slavery handcuffs men and women, and sells, and separates, and alienates them from wife and child, brother and sister, father and mother, without any charge of crime.

The sterling virtues and religion of the slave, and his faithful obedience in all things, only rivet his chains the more strongly.—*Miss A. G. N. Morrell*.

The man who will hold a Congo negro in slavery, will hold a mulatto or a quadroon; and he who will hold a quadroon, would hold a white man if the law allowed it. The old Romans teach us this lesson. Their slaves were of all colors—the classic Greek, the jet black African, and the blue-eyed German.

Long.

Slavery, wherever and whenever, and in whatsoever form it exists, is exceptionable, local, and short-lived. Freedom is the common right, interest, and ultimate destiny of all mankind.—*Wm. H. Seward.*

The people of the United States never will accept the principles, that one man can own other men; because these principles do not harmonize with the Constitution of our country and the laws of nature.

Ibid.

Universal individual responsibility to God, necessarily implies universal individual freedom and enlightenment of mind; which no man can forfeit but by violation of the laws of God, in reference to the common rights of all.

Whether the Africans are an inferior race or not, it is evident that our destiny in some respects is bound up with them, and the study of their interests is the study of our salvation.—*H. Ward Beecher.*

SMALL THINGS.

He that despiseth small things, shall fall little by little.—*Ecclesiasticus*.

He that regardeth small things, shall rise little by little.

It is the fixed law of the universe, that little things are but parts of the great.—*T. Edwards*.

It is more by disregard to small things, than by open and flagrant offences, that men come short of excellence.—*Berkeley*.

Without mounting by degrees, no man can attain to high things.—*Sir P. Sidney*.

SUCCESS.

Not that which men do worthily, but that which they do successfully, is what history makes haste to record.—*H. Ward Beecher*.

It is success that colors all in life:
Success makes fools admired, makes villains honest:
All the proud virtue of this vaunting world
Fawns on success and power, howe'er acquired.

Thompson.

Success is full of promise till men get it; and then it is a last year's nest from which the bird has flown.—*H. Ward Beecher*.

Mere success is certainly one of the worst arguments in the world of a good cause, and the most improper to satisfy conscience; and yet we find, by experience, that in the issue, it is the most successful of all other arguments.—*Tillotson*.

We should estimate great men by their virtues, and not by their success. This is the philosophic, but not the worldly admeasurement.—*Cicero*.

He who is unsuccessful, is generally held to be in the wrong.—*French Proverb*.

Had I miscarried, I had been a villain;
For men judge actions always by events;
But when we manage by a just foresight,
Success is prudence, and possession right.

Higsons.

The great man down, you mark his favorite flies;
The poor advanced makes friends of enemies.
And hitherto doth love on fortune tend:
For who not needs, shall never lack a friend;
And who in want a hollow friend doth try,
Directly seasons him his enemy.—*Shakspeare*.

S U S P I C I O N .

Always to think the worst, I have ever found to be the mark of a mean spirit and a base soul.

Bolingbroke.

There is nothing that makes a man suspect much, more than to know little.—*Lord Bacon.*

It is much better to be a dupe through life, than to be suspicious and distrustful of mankind.

One of the principal ingredients in the happiness of childhood, is freedom from suspicion ; and why may it not be combined with a more extensive intercourse with mankind ? A disposition to dwell on the bright side of character, is like gold to its possessor ; but to imagine more evil than meets the eye, betrays affinity for it.—*Sigourney.*

He lowered on her with daungerous eye-glaunce,
Shewing his nature in his countenaunce ;
His rolling eies did never rest in place,
But walkte each where for feare of hid mischaunce,
Holding a lattis still before his face,
Through which he still did peep as forward he did
pace.—*Spencer.*

S Y M P A T H Y .

One of the greatest of all mental pleasures is, to have our thoughts often divined, ever entered into with sympathy.—*L. E. Landon.*

To rejoice in another's prosperity, is to give content to your own lot; to mitigate another's grief, is to alleviate or dispel your own.—*Edwards.*

Sympathy is one of the primal principles of efficient genius. It is the truth of feeling which enabled Shakspeare to depict so strongly the various stages of passion, and the depth, growth, and gradations of sentiment. It is by their sympathy, their sincere and universal interest in humanity, that the sweetest poets, and the most renowned dramatists, are enabled to write in a manner corresponding with the heaven-attuned, unwritten music of the human heart.—*Tuckerman.*

No radiant pearl, which crested fortune wears,
No gem, that twinkling hangs from beauty's ears;
Not the bright stars, which night's blue arch adorn;
Nor rising sun, that gilds the vernal morn;
Shine with such lustre as the tear that flows;
Down virtue's manly cheek for other's woes.

Darwin.

The generous heart
Should scorn a pleasure which gives others pain.

Thompson.

The human countenance smiles on those who smile, and weeps with those who weep.—*Horace.*

SLANDER AND FLATTERY.

“It is difficult to determine which should be most detested, slander or fulsome flattery. Perhaps the former is the worst, and the latter the most contemptible. The one is the poison of the serpent, and the other his slime.”

TALKING—SILENCE.

There are braying men as well as braying asses; for what's loud and senseless talking and swearing, any other than braying.—*Sir Roger L'Estrange.*

A wise man reflects before he speaks; a fool speaks and then reflects on what he has uttered.

From the French.

Those who have few affairs to attend to, are great talkers. The less men think the more they talk.

Montesquieu.

He who indulges in liberty of speech, will frequently hear things in return which he will not like.

Terrence.

He can never speak well who knows not how to hold his peace.

Speaking much is a sign of vanity ; for he that is lavish in words, is a niggard in deeds.

Sir Walter Raleigh.

A dearth of words a woman need not fear ;
But 'tis a task indeed to learn—to hear.
In that the skill of conversation lies ;
That shows or makes you both polite and wise.
Young.

Such as thy words are, such will thy affections be esteemed ; and such will thy deeds as thy affections ; and such thy life as thy deeds.—*Socrates.*

Of all virtues, Zeno made choice of silence ; for by it, said he, I hear other men's imperfections, and conceal my own.—*Rule of life.*

Silence is a great virtue ; it covers folly, keeps secrets, avoids disputes, and prevents sin.—*Penn.*

Speak but little and well, if you would be esteemed a man of merit.

If we were as eloquent as angels, we would please some men, some women, and some children, much more by listening, than by speaking.—*Colton.*

Xenocrates, keeping silence in time of a distracting discourse, was asked why he did not speak. "Because," said he, "I have sometimes repented of having spoken, but very seldom of having held my peace."

Learn to hold thy tongue. Five words cost Zacharias forty weeks' silence.—*Fuller*

Thou may'st esteem a man of many words, and one of many lies much alike.—*Fuller*.

TEMPER, GOOD AND BAD.

Temper is the only thing ungoverned, whilst it governs all the rest.—*Shaftsbury*.

Of all bad things by which mankind are cursed,
Their own bad tempers surely are the worst.

Cumberland.

Inviolable fidelity, good humor, and complacency of temper, outlive all the charms of a fine face, and make the decays of it invisible.—*Tatler*.

It is impossible that an ill-natured man can be public spirited; for how can he love ten thousand men, who never loved one?—*Pope*.

A bad temper is a great curse to its possessor, and its influence is most deadly wherever it is found. To hear a constant round of complaint and murmuring, to have every pleasant thought scared away by this evil spirit, is a sore trial.

One who has suffered by it.

The mind revolts against censorian power, which displays pride or pleasure, in finding fault.

Percival.

There is no business in which the investment yields so small a profit, as in the scolding business.
Experience.

Coolness, and absense of heat and haste, indicate fine qualities. A gentleman makes no noise, a lady is always serene.—*R. W. Emerson.*

Good nature is the very air of a good mind; the sign of a large and generous soul; and the peculiar soil in which virtue prospers.—*Goodman.*

There's not in nature,
A thing that makes a man so deformed, so beastly,
As doth intemperate anger.—*John Webster.*

TEMPTATION.

Bearing up against temptations, and prevailing over them, is that in which the whole life of religion consists. It is the trial which God puts upon us in this world, by which we are to make evidence of our love and obedience to him, and of our fitness to be made members of his kingdom.—*Dr. Sam. Clark.*

Ah then, ye fair,
Be greatly cautious of your sliding hearts;
Dare not the infectious sigh; the pleading look,
Downcast, and low, in meek submission drest,
But full of guile. Let not the serpent tongue,
Prompt to deceive, with adulation smooth,
Gain on your purposed will.—*Thompson.*

The man who pauses on his honesty
Wants little of the villain.—*Martyn*.

THEATERS.

The infidel philosopher, Rosseau, declared himself to be of the opinion, that *the theater is, in all cases, a seat of vice*.

Ovid, in a grave work addressed to Augustus, advises the suppression of theatrical amusements as a great source of corruption.

Dr. Rush was a great enemy to theatrical amusements. He was once in conversation with a lady, a professor of religion, who was speaking of the pleasure she anticipated at the theater in the evening. "What, madam," said he, "do you go to the theater?" "I do," was the reply; "and don't you go, doctor?" "No, madam," said he, "I never go to such places." "Why, sir, do you not go? Do you think it sinful?" said she. He replied, "I never will publish to the world that I think Jesus Christ a hard master, and religion an unsatisfying portion, which I should surely do if I went on the devil's ground in quest of happiness." This argument was short but conclusive. The lady determined not to go.

The Congress of the United States, soon after the Declaration of Independence, passed the following resolution:

Whereas, true religion and good morals are the only foundation of public liberty and happiness,

Resolved, That it be, and hereby is, earnestly recommended to the several States to take the most effectual measures for the encouragement thereof, and for the suppression of *theatrical entertainments*, horse-racing, gambling, and such other diversions as are productive of idleness, dissipation, and a general depravity of principles and manners.

During the progress of the most ferocious revolution which ever shocked the face of heaven, theaters in Paris alone, multiplied from *six* to *twenty-five*. Now, one of two conclusions follows from this: either the spirit of the times produced the institutions, or the institutions cherished the spirit of the times, and this would certainly go to prove, that they are either the parents of vice, or the offspring of it.

The German women are guarded against danger, and preserve their purity by having no play-houses among them.—*Tacitus*.

In all lands the profession of a player is looked upon by thinking men, as dishonorable, and professed players are every where justly condemned.

THE SABBATH.

Remember the Sabbath day to keep it holy.

Exod. 20: 8.

I have, by long and sound experience, found that the due observance of the Lord's day and its duties, has been of great advantage to me.—*Sir M. Hale.*

Hail to the Sabbath day!

The day divinely given,

When men to God their homage pay,'

And earth draws nigh to heaven.

Bullfinch.

Yes child of suffering, thou may'st well be sure,

He who ordained the Sabbath loves the poor.

O. W. Holmes.

Hail hallowed day, that binds a yoke on vice :

Gives rest from toil, proclaims God's holy truth,

Blesses the family, secures the state,

Prosperes communities, exalteth nations,

Pours light and life on earth, and points the way to

heaven.—*World's Laconics.*

SIR M. HALES GOLDEN MAXIM.

A Sabbath well spent

Brings a week of content,

And strength for the toils of the morrow ;

But a Sabbath profaned,

Whatsoever be gained,

Is a certain forerunner of sorrow.

The Sabbath was made for man.—*Mark 2: 27.*

This is the day which the Lord hath made; we will rejoice and be glad in it. Ps. 118-24.

Mr. Philip Henry used to call the Lord's day the queen of days—the pearl of the week—and observed it accordingly.—*Rev. John Allen.*

O, what a blessing is Sunday, interposed between the waves of worldly business, like the divine path of the Israelites through Jordan!—*Wilberforce.*

T O M B.

When I look upon the tombs of the great, every emotion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon a tombstone, my heart melts with compassion; when I see the tombs of the parents themselves, I consider the vanity of grieving for those whom we must quickly follow; when I see kings lying by those who deposed them; when I consider rival wits placed side by side; or the holy men who divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind. When I read the several dates of the tombs, of some that died yesterday, and some six hundred years ago, I consider that great day when we shall all of us be cotemporaries and make our appearance together.

Spectator.

T H E O L O G Y .

Theology literally signifies a discourse concerning God. To ascertain the character of God in its aspect towards us; to contemplate the display of his attributes in his works and dispensations; to discover his designs towards man in his original and present state; to learn our duty to him, the means of enjoying his favor, the hopes which we are authorized to entertain, and the wonderful expedient by which our fallen race is restored to purity and happiness; these are the objects of theology, and entitle it to be pronounced the first of all the sciences in dignity and importance. God stands in the closest relation to man as his Maker, his Law-giver, and his Judge. To know this mighty Being, as far as he may be known, is the noblest aim of the human understanding. He who has stored his mind with every kind of knowledge except the knowledge of God and divine things, lives like a fool, and shall die without hope.—*Prof. John Dick.*

Theology is distinguished into natural and supernatural. Natural theology is that knowledge of God which is plainly taught by the light of nature, or the contemplation of created things. As Milton says,

“In contemplation of created things
By steps we may ascend to God.”

Supernatural theology is the system of the Christian religion which is contained in the Scriptures of eternal truth.

Theology has a claim to universal attention ; its instructions are addressed to every son and daughter of Adam. "It is interesting to all, as furnishing the knowledge of God and his son Christ Jesus, which is the source of eternal life."—*Miss Myrtila Morrell.*

THINKERS—THOUGHT.

Constantly endeavor to think of what is right, and you will be less liable to think of what is wrong.

D. B. Adams, M. D.

Thinkers are scarce as gold ; but he whose thoughts embrace all their subject, who pursues it uninterruptedly and fearless of consequences, is a diamond of enormous magnitude.—*Lavater.*

The happiness of our lives depends upon the quality of our thoughts.—*Means and Ends.*

To have thought too little, we shall find in the review of life, among our capital faults.—*J. Foster.*

The most sublime thoughts are conceived by the intellect, when it is excited by pious emotion.

Nevins.

There are very few original thinkers, or ever have been ; the greatest part of those denominated philosophers, have adopted the opinions of some who went before them, and so having chosen their guides they maintain, with zeal, what they have thus imbibed.—*Encyc. Brit.*

The world's thinkers are more beneficial than the world's workers; for without the thought and invention of the thinkers, what would give work to the worker, and proper direction to his labors?

Thought engenders thought. Place one idea on paper, another will be suggested, and still another, and another, until you have written a page. It is in vain that you attempt to fathom your mind; for it is a well of thought which is bottomless. The more you draw from it, the clearer and more fruitful will it become. Should you neglect self-thought, and use the thoughts of others only, you will never know what your mind is capable of. At first your ideas may come forth in rather shapeless masses; but time and due perseverance will arrange and polish them. He who learns to *think*, learns to write. The more you think, and the more methodically you think, the better you will express your ideas.—*Berkeley*.

A man might frame and let loose a star to roll in its orbit, and yet not have done so memorable a thing before God, as he who lets go a golden-orbed thought to roll through the generations of time.

H. Ward Beecher.

Mankind have a great aversion to intellectual labor; but even supposing knowledge to be easily attainable, more people would be content to be ignorant, than would take only a little trouble to acquire it.—*Johnson*.

The vulgar herd of mankind look upon the world's thinkers as a pack of idlers, and despise them accordingly.—*Mrs. R. Morrell.*

Those who have finished by making others think with them, have usually been those who began by daring to think with themselves.—*Colton.*

TIME.

As every thread of gold is valuable, so is every moment of time; and as it would be folly to shoe horses with gold, as Nero did, so it is to spend time in trifles.—*Mason.*

Seize the God-given moments as they fly, and stamp time with what will meet the approbation of your conscience and of God.

As nothing truly valuable can be attained without industry, so there can be no persevering industry without a deep sense of the value of time.

Sigourney.

Spend your time in nothing which you might not safely and properly be found doing, if death should surprise you in the act.—*Baxter.*

“Where is that thrift, that avarice of time,
(Blest avarice,) which the thought of death inspires?
Oh time, than gold more scarce; more a load
Than lead to fools: and fools reputed wise.”

Spurn, with disdain, those foolish trifles, and frivolous vanities, which so frequently consume life as the locusts did Egypt; and devote your time with the ardor of a passion, to the attainment of the most divine improvements of the human soul.—*J. Foster.*

The lofty queen Elizabeth, of England, on her death-bed, and just before she expired, is said to have cried out, from the deep of her heart, “millions of money for one inch of time!” How many such inches had she wasted?—*Todd.*

Time is requisite to bring great projects to maturity.

Time is what composes life; therefore, he who squanders his time wastes his precious life.

—*Miss Myrtila Morrell.*

“Oh,” said one as he lay dying, “call back time; if you can call back time, then there may be hope for me; but time is gone!”

Alas, how many squander and waste the precious gift of time, and then, when they come to be prostrated on the bed of death, reproach themselves with a keenness of rebuke, which language is too poor to convey.—*Todd.*

Should most persons sit down and draw up a particular account of their time, what a shameful bill would it be!—*Sherlock.*

He who sets a wrong estimate on time, sets a wrong estimate on all other things.—*R. B. Cutter.*

Still on it creeps,
Each little moment at another's heels,
Till hours, days, years, and ages are made up
Of such small parts as these, and men look back,
Worn and bewilder'd, wond'ring how it is.
Thou trav'lest like a ship in the wide ocean,
Which hath no bounding shore to mark its progress.

Joanna Baillie.

T O B A C C O .

The relation of tobacco to the human organization is that of a virulent poison; and its employment, in any form, as a luxury, is a violation of natural law; and a source of debility, imbecility, immorality, impiety, poverty, misery, disease, and premature death.

Dr. R. T. Trall.

The use of tobacco, in any form, is a habit utterly unclean and besotting. Users of the filthy weed neither reverence the house of God, nor respect that of man. They pay small regard to the requirements of good breeding.—*Mrs. H. Ann Jones.*

The dirty weed is poisonous and offensive, contrary to nature, and at war with it.—*Dr. Cox of Brooklyn.*

For a professed Christian to use tobacco, as a luxury, demonstrates to the infidel that he loves, and indulges in the things of the flesh, if not those of the devil.—*Long.*

Tobacco is endued with energetic poisonous properties producing generally a universal tremor, which is rarely the result of other poisons.

Dr. Paris of London.

Though tobacco possesses several manifest medicinal powers, yet it is seldom administered by physicians. The grand objection to its use as a remedial agent is, that it is apt to take on the most furious, deathly, uncontrollable action, making "the remedy worse than the disease."

Tobacco should not be called a remedy; for it causes ten thousand cases of disease where it cures one. It is universally ranked among the poisons, and with as much reason as the fang of the rattlesnake or the viper.—*Rev. D. Baldwin.*

Many men who are utterly unable to pay the funeral expenses of their wife or child, spend twenty or thirty dollars a year for the filthy weed.

D. B. Adams, M. D.

Thousands of comparatively poor men, spend 20 cents a day for cigars, \$73 a year, or more than \$2,000 in thirty years!—*Mrs. H. Newell Cutter.*

Many tobacco smokers there are who can not forego the pleasures of sense long enough to hear a gospel sermon; and when they do attend church, the "amen" is the most joyful part of the discourse, so anxious are they to rush out and consume the noxious weed.—*Long.*

The use of Tobacco is a custom loathsome to the eye, offensive to the nose, hurtful to the brain, dangerous to the lungs, and in the black fumes thereof, nearest resembling the horrible stygian smoke of the bottomless pit.—*King James I.*

Who can see groups of boys, of six or eight years old, in our streets, smoking cigars, without anticipating such a depreciation of our posterity, in health and character, as can hardly be contemplated, even at this distance, without pain and horror?—*Dr. Rush.*

If the consumption of tobacco in the United States, increases in future, as it has for the last twenty years, may we not reasonably fear that this nation of active, enterprising, efficient Yankees, flying all over the world, will be actually smoked down into a people as phlegmatic and stationary as the smoking Dutchman of Holland.—*Rev. D. Baldwin, M. D.*

Users of tobacco awake in the morning, restless, feverish, low-spirited, and dissatisfied.—*Todd.*

The probable cost of tobacco to the people of the United States is not short of \$40,000,000 per annum: a sum sufficient to pay the tuition of every boy and girl, white and black, throughout America.

Long.

The Christian who is in the habit of using tobacco as a luxury, is in danger, when in trouble of mind, of trusting to it for consolation, as the drunkard does to the intoxicating bowl.—*Ibid.*

Every man would be a better man, and every Christian a better Christian—to say the least—by refraining from the use of the filthy weed.

Mrs. R. Morrell.

If the center of our globe were literally a burning hell, and its all-devouring crater opened to the surface of the earth, men would continually rush into it, even while it vomited its fiercest flames, if the power of depraved sensual appetite urged them on.

Dr. Alcott.

The great-grand-parent vices in the way of the world's reform, are alcohol and tobacco. They waste human energies, and destroy human talents equal to war, famine, and pestilence, which, in fact, they engender and beget.—*R. T. Trall, M. D.*

The consumption of cigars alone, in the city of New York, in 1851, was computed at \$10,000 a day; while the whole city paid but \$8,500 a day for bread; this would be \$3,650,000 a year for cigars alone!

Rev. D. Baldwin.

The desire for tobacco is, in thousands of individuals, stronger than the desire for food! Yea the desire for the filthy weed, in many professed Christians, is stronger than their desire for the robe of Christ's righteousness!—*Mrs. H. N. Cutter.*

TONGUE.

Give not thy tongue too great liberty lest it take thee prisoner.—*Quarles*.

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.—*Solomon*.

What you keep by you, you may change and mend ;
But words once spoke, can never be recalled.

Roscommon.

The tongue is a fire—a world of iniquity ; it defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell.—*James*.

The tongue can no man tame ; it is an unruly evil, full of deadly poison.—*God*.

A wound from the tongue is worse than a wound from the sword.—*Pythagoras*.

If any offend not in word, the same is a perfect man.—*James*.

Tongue, a little horse that frequently runs away with women.—*Anon*.

TRIAL—AFFLICTION—SORROW.

Affliction is the school of virtue : it corrects levity, and interrupts the confidence of sinning.

Atterbury.

We all need affliction for the trial of our virtues. How can we exercise the shining grace of contentment, if all things succeed well with us; or that heavenly grace of forgiveness, if we have no enemies?—*Mrs. H. A. Jones.*

Affliction is the good man's shining scene;
Prosperity conceals his brightest ray.—*Young.*

In this world, the fondest and the best,
Are the most tried, most troubled, and distressed.
Crabbe.

Affliction is the wholesome soil of virtue;
Where patience, honor, sweet humanity,
Calm fortitude, take root, and strongly flourish.
Mallett.

It is difficult to conceive of any thing more beautiful than the reply given by a humble one under affliction, on being asked how he bore it so patiently. "It lightens the stroke," said he, "to draw near to Him who handles the rod."

It is not right that we should remain without pain or grief, under trial of afflictions that befall us, like angels, who are above the sentiments of our nature. Neither is it right that we should indulge grief without consolation, like heathens who have no sentiments of grace. But we ought both to mourn and be comforted like Christians. The consolations of grace should rise superior to the feelings of nature, so that grace may not only dwell *in*, but be victorious *over* us.—*Pascal.*

When we are pierced by afflictions, the way is not to go to God and say, "take away this thorn." God says, "No. I put it there to bleed you where you are plethoric." Suffering well borne, is better than suffering removed.—*H. Ward Beecher.*

Afflictions are the same to the soul as the plow to the fallow-ground, the pruning-knive to the vine, and the furnace to the gold.

Sorrow is God's school. Even his own beloved, eternal Son, was not perfect without it. "Though a Son, yet learned he obedience by the things that he suffered."

The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown.
No traveler ever reached that blest abode,
Who found not thorns and briers in his road.

Cowper.

Many of our brightest virtues are fitly compared to stars—there must be the darkness of night or they can not shine. Without sorrow, suffering, or affliction, there could be no fortitude, no patience, no compassion, no sympathy.

Miss Myrtila Morrell.

Sorrow is a kind of rust of the soul, the putrefaction of a stagnant life; and is remedied by exercise and motion.—*Johnson.*

If there is an evil in this world, it is surely sorrow and heaviness of heart.—*Mrs. E. Adams.*

When Anaxagoras was told of the death of his son, he only said, "I knew my son was mortal." So we, in all casualties of life, should say, I knew my riches were uncertain, that my friend was but a man. Such considerations would soon pacify us, because all our troubles proceed from their being unexpected.—*Plutarch*.

Now, no chastening for the present seemeth to be joyous but grievous; nevertheless, afterward, it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby.—*God*.

If the ambitious ore dreads the furnace, the forge, the rasp, and the file, it should never desire to be made a sword. Man is the iron and God is the smith, and we are always either in the forge or on the anvil. God is shaping us for higher things.
H. Ward Beecher.

Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble as the sparks fly upward.
God.

Our real blessings often appear in the shape of pains, losses, and disappointments.—*Addison*.

In this world, full often, our joys are only the tender shadows which our sorrows cast.

H. Ward Beecher.

Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.—*God*.

Human hearts draw nearer together under severe affliction, than they ever do in the greatest joy.

Mrs. F. Pitts.

Many of our troubles are God dragging us, and they would end if we would stand upon our feet, and go whither he would have us.—*H. Ward Beecher.*

TRUTH—VERACITY.

Truth is the bond of union, and the eternal basis of human happiness. Without the virtue of truth, there is no reliance upon human language, no confidence in friendship, and no security in promises or oaths.—*Old Writer.*

Never consent to preserve your reputation at the expense of truth.—*Mrs. F. Pitts.*

Never, in the slightest thing, depart from the strictest truth and uprightness, in action as well as word.—*Mrs. R. Morrell.*

All extremes are error. The reverse of error is not truth, but error still. Truth lies between two extremes.—*Cecil.*

There is no virtue which derives not its original from truth; as, on the contrary, there is no vice which has not its beginning in a lie. Truth is the foundation of all knowledge and the cement of all societies.—*Casaubon.*

Truth is confirmed by investigation and delay; falsehood avails itself of haste and uncertainty.

Tacitus.

The child-like virtues of veracity and plain honesty, are the foundation of all that is sublime in character.—*Mrs. Elizabeth Adams.*

The temple of truth, like the indestructible pillar of Smeaton, is founded on a rock; it triumphs over the tempest, and enlightens those very billows that impetuously rush on to overwhelm it.—*Lacon.*

ADVANTAGE OF CONSTANT ADHERENCE TO TRUTH.

Petrarch, a celebrated Italian poet, who flourished some five centuries ago, recommended himself to the confidence of Cardinal Collound, in whose family he resided, by his candor and strict adherence to truth. A violent quarrel occurred in the house of the nobleman, which was carried so far, that recourse was had to arms. The cardinal wished to know the facts in the case; and, that he might be able to decide with strict justice, he assembled all his people, and obliged them to bind themselves by a most solemn oath, on the Gospels, to declare the whole truth. Every one without exception, submitted to this determination; even the Bishop of Luna, brother to the Cardinal, was not excused. Petrarch, in his turn, presenting himself to take the oath, the Cardinal closed the book, saying, "*as to you, Petrarch, your word is sufficient.*"

Truth never suffers from friction with error. Indeed error is the best polish for truth.

Truth can hardly be expected to adapt herself to the crooked policy, and wily sinuosities of wordly affairs; for truth, like light, travels only in straight lines.—*Lacon*.

Certainly it is heaven upon earth to have a man's mind move in Charity, rest in Providence, and turn upon the poles of truth.—*Bacon*.

I have seldom known any one who deserted truth in trifles, that could be trusted in matters of importance.—*Paley*.

Accustom your children to a strict regard for truth, even in the most minute particulars. Suffer no deviations, for you do not know where they will end.—*Johnson*.

U S U R E R .

Go not to a covetous old man with any request too soon in the morning, before he hath taken in that day's prey: for his covetousness is up before him, and he before thee, and he is in ill humor: but stay till the afternoon, till he be satiated upon some borrower.—*Fuller*.

VANITY.

Every man has just as much vanity as he wants understanding.—*Pope.*

Ladies of fashion starve their happiness to feed their vanity, and their love to feed their pride.

Colton.

An egotist will always speak of himself, either in praise or in censure: but a modest man ever shuns making himself the subject of his conversation.

La Bruyere.

Pride and vanity are forever spoken of side by side: and many suppose that they are merely different shades of the same feeling. Yet so far are they from being akin, they can hardly find room in the same breast. A proud man will not stoop to be vain; a vain man is so busy in bowing and wriggling to catch fair words from others, that he can never lift up his head into pride.—*Anon.*

VIRTUE—VICE.

Virtue, like fire, turns all things into itself: our actions and our friendships are tinged with it, and whatsoever it touches becomes amiable.

Seneca.

Virtue and genuine graces, in themselves,
Speak what no words can utter.—*Shakspeare.*

Virtue is the middle between two vices, and is removed from either extreme. Thus generosity is the middle virtue between, the two extremes of which are avarice and prodigality.—*Horace*.

When was public virtue to be found
Where private was not?—*Cowper*.

To the wicked the virtue of others is ever formidable,—they dread that which lowers them by comparison, and hate the excellence to which they can not aspire.—*Sallust*.

Beauty and wit will die, learning will vanish away, and the many arts of life be very soon forgotten, but virtue will remain forever.

Virtue, not rolling suns, the mind matures;
That life is long which answers life's great end.

Young.

The means immutable of happiness,
Or in the vale of life, or on the throne,
Is virtue.—*Murphy*.

Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

Pope.

Virtue is the foundation of honor and esteem, and the source of all beauty, order, and happiness in nature.—*Scott's Lessons*.

Those rise with difficulty, whose virtues or talents are encumbered or depressed by poverty.—*Juvenal*.

In the deepest distress, virtue is more illustrious than vice in its highest prosperity.—*Observation*.

When a man has such an exalted soul, that he can look upon life and death, riches and poverty, with indifference, and closely adheres to honesty, in whatever shape she presents herself; then it is that virtue appears with such a brightness, that all the world must admire her beauties.—*Cicero*.

Virtue confers value on all the endowments and qualities of man.

One virtuous disposition of soul is infinitely preferable to the greatest natural accomplishments and abilities, and of greater value than all worldly treasures.—*Scott's Lessons*.

It is with certain good qualities as with the senses; those who are entirely deprived of them can neither appreciate nor comprehend them.

Roche foucauld.

He that has energy enough in his constitution to root out a vice, should go a little further, and plant in a virtue in its place; otherwise he will have his labor to renew. A strong soil that has produced weeds, may be made to produce wheat, with far less difficulty than it would cost to make it produce nothing.—*Colton*.

Vice can not fix, and virtue can not change.
The once fallen woman must forever fall;
For vice must have variety, while virtue
Stands like the sun, and all that rolls around
Drinks life, and light, and glory from her aspect.
Byron.

One reason why virtue is so *little* practiced, is its being so *ill* understood.—*Greville.*

I held it ever,
Virtue and knowledge were endowments greater
Than nobleness and riches; careless heirs
May the two latter darken and expend;
But immortality attends the former,
Making a man a God.—*Shakspeare.*

W A R .

I prefer the most unjust peace to the justest war.
The horrors of war are numerous, and so afflicting,
that peace should at all times be purchased at any
price short of national honor.—*Seneca.*

Of all the evils to public liberty, war is perhaps
the most to be dreaded, because it comprises and
develops the genius of every other.—*Madison.*

What custom of the most barbarous nations is
more repugnant to the feelings of piety, humanity,
and justice, than that of deciding controversies by the
edge of the sword, by powder and ball, or the point

of the bayonet? What other savage custom has occasioned half the desolation and misery to the human race? And what but the grossest infatuation could render such a custom popular among rational beings?—*Friends' Tract Committee of Richmond, Ind.*

The whole amount of property in the United States is probably far less than what has been expended and destroyed, within two centuries by wars in Christendom!—*Ibid.*

War suspends the rules of moral obligation, and what is long suspended is in danger of being totally abrogated. Civil wars strike deepest of all into the manners of the people. They vitiate their politics; they corrupt their morals; they pervert even the natural taste and relish of equity and justice. By teaching us to consider our fellow creatures in an hostile light, the whole body of our nation becomes gradually less dear to us. The very names of affection and kindred, which were the bond of charity whilst we agreed, become new incentives to hatred and rage, when the communion of our country is dissolved.—*Burke.*

WISDOM.

Wisdom, as it refers to action, lies in the proposal of a right end, and the employment of the best means to attain that end.—*Læcon.*

What is it to be wise?

'Tis but to know how little can be known,
To see all other's faults, and feel our own.—*Pope.*

We should learn the wisdom of age, long e'er we
become depressed with its infirmities.—*F. M. Pitts.*

“If thou wishest to be wise,
Keep these words before thine eyes;
What thou speakest, and how, beware,
Of whom, to whom, when, and where.”

KNOWLEDGE AND WISDOM, far from being one,
Have oftimes no connection. Knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.

World's Laconics.

No man is the wiser for his learning: it may administer matter to work in, or objects to work upon; but wit and wisdom are born with a man.—*Selden.*

We ought not to judge of men's merits by their qualifications, but by the use they make of them.

Charron.

Wisdom prepares for the worst; but folly leaves the worst for the day when it comes.—*Cecil.*

What we call wisdom is the result, not the residuum, of all the wisdom of past ages.

H. Ward Beecher.

Man's chief wisdom consists in knowing his follies and faults, that he may correct them.—*W. T. Jones.*

The strongest symptom of wisdom in man, is his being sensible of his own follies.—*From the French.*

The wisest man is generally he who thinks himself the least so.—*Boileau.*

It is generally seen, that the wiser men are about the things of this world, the less wise they are about the things of the next.—*Gibson.*

W O M A N — M O T H E R S .

The influence of woman on the moral sentiments of society, is intimately connected with its best interests.

The future destiny of the child is, in a great measure, the work of the mother.

The mother is the first divinity at whose kneec the budding spirit of the child worships.—*Page.*

The moral basis of man's character is fixed by the mother at home, by an unobtrusive and unseen process.—*Means and Ends.*

It is the mother's arduous but glorious task to train the little boy to that love of justice, that strict regard for truth and generous sympathy, which fits him for all his social, political, and moral duties.

The lessons that are gathered at the mother's

knee, are likely to exert a controlling influence upon the child's after destiny.—*Napoleon.*

On the wisdom of mothers depends the wisdom of their sons. Then what if women are excluded from the ballot-box, from legislative assemblies, and from political tumults; while the wisdom and virtue manifested there by men, is the result of the mother's training.—*Means and Ends.*

“The mother in her office, holds the key
Of the soul, and she it is who stamps the coin
Of character, and marks the being who would be a
savage
But for her gentle care, a Christian man!
Then crown her queen of the world.”

We never fully comprehend the sacred meaning of the word MOTHER, until we have lost her by death. Never until my voice is lost in death, and the grave shall have closed over my humble form, shall I forget that dear word, Mother.—*Elliott.*

The mightiest of a nation's great, are not worthy as much honor as that noble mother who fits her sons and daughters to act nobly life's great drama upon the stage of time.—*Home Memories.*

No mother should ever forget the momentous truth, that she must mould her offspring—so to speak—to a very great extent, physically, intellectually, morally, and religiously.—*Mrs. H. A. Jones.*
(20)

During the susceptibility of childhood and early youth, mothers should bring to bear those influences which will fit their dear offspring for true manhood or womanhood.

“Little feet will go astray,
Guide them mothers, while you may.”

Mrs. H. N. Cutter.

On mothers devolves the mighty God-like work to moralize the world.—*Mrs. Fredonia Pitts.*

Woman! With that word
Life's dearest hopes and memories come.

Halleck.

Man is the image and glory of God, but woman is the glory of man.—*Paul.*

In the heart of woman should dwell virtue, modesty play on her brow, sweetness flow from her lips, and provident industry occupy her hands.

Miss A. G. N. Morrell.

Discretion and good nature have always been looked upon as the distinguishing ornaments of female conversation.—*Freeholder.*

Kindness in women, not their beauteous looks, shall win my love.—*Shakspeare.*

No woman can be a lady who would wound or mortify the feelings of another person. She, in so doing, does violence to the nature of the gentler sex. No matter how beautiful, how refined in some re-

spects, she may be, she is really coarse and vulgar.

Mrs. F. Pitts.

Woman should be characterized by personal cleanliness, neatness of apparel, and personal reserve.

Miss Myrtilia Morrell.

'Tis *beauty*, that doth make women proud ;

'Tis *virtue*, that doth make them most admired ;

'Tis *modesty*, that makes them divine.

Shakspeare.

He that contemns a shrew to the degree of not descending to word it with her, does worse than beat her.—*Sir Roger L' Estrange.*

The modest virgin, the prudent wife, or the careful matron, are much more serviceable in life, than petticoated philosophers, blustering heroines, or virago queens. She who makes her husband and her children happy, who reclaims the one from vice, and trains up the other to virtue, is a much greater character than ladies described in romance, whose whole occupation is to murder mankind with shafts from their quivier or their eyes.—*Goldsmith.*

There is nothing by which I have more profited through life, than by the just observations, the good opinions, and sincere and gentle encouragement of amiable and sensible women.—*Sir. S. Romily.*

Women have more strength in their looks, than we have in our laws, and more power by their tears than men have by their arguments.—*Saville.*

As a jewel in a swine's snout, so is a fair woman without discretion.—*Solomon*.

Woman, with weaker passions than man, is superior to him by the soul. Nature has endowed her with two painful but heavenly gifts which raise her above human nature; *enthusiasm* and *compassion*. By enthusiasm she exalts herself, by compassion she devotes herself. She has more imagination than man. Enthusiasm springs from imagination, and self-sacrifice from the heart. Women are, therefore, more naturally heroic than men. When all is desperate in a national cause, we need not yet despair while there remains a spark of resistance in a woman's heart.—*Lamartine*.

“Woman, the brighter and the better half of humanity, far excels man in the affections and the moral sentiments.” Where shall we look for those examples of friendship, and love, and truth, that most adorn human nature?—those abiding attachments which trust even when betrayed, and survive all changes of time and fortune? To woman. Who waits at the couch of the sick with untiring vigilance, to administer tender charities, while life lingers, and to perform the last sad acts of kindness when death comes? Woman.

“When by pain and sickness wasted,
Woman lingers near to our bed;
Feeds, nurses us as an angel,
Washes our feet, cools our hot head.”

Man is but a rough pebble, without the attrition received from contact with the gentler sex.

Marryatt.

All the work of philanthropy and benevolence is imperfect, unless women coöperate with men.

When a maiden is too forward, her admirer deems it time to draw back.—*Anon.*

A beautiful woman if poor, should use double circumspection; for her beauty will tempt others, and her poverty herself.—*Colton.*

The Christian religion alone contemplates the conjugal union in the order of nature; it is the only religion which presents woman to man as a companion; every other religion abandons her to him as a slave. To religion alone do European women owe the liberty they enjoy: and from the liberty of women that of nations has flowed, accompanied by the proscription of many inhuman usages diffused all over other parts of the world.—*St. Pierre.*

Whatever may be the customs and laws of a country, the women of it decide the morals.

L. Annie Martin.

Woman was not taken out of Adam's head, to show that she was to overtop him; nor from his feet, to be trampled upon; but from his side, to show that she was to be equal with him; from under his arm to be protected by him; and from near his heart, to be loved by him.—*Matthew Henry.*

Nothing makes a woman more esteemed by the other sex than *chastity*; whether it be that we always prize those most who are hardest to come at, or, that nothing besides chastity, with its colateral attendants, truth, fidelity, and constancy, gives the man a property in the person he loves, and consequently endears her to him above all things.—*Addison*.

The world was sad!—the garden was a wild!
The man, the hermit, sigh'd—till woman smiled.

Campbell.

The influence of woman, in giving purity to the character of the other sex, is acknowledged by the most candid infidel writers, as well as by all Christians. Lord Byron, whose principles and habits were far below the proper standard, once remarked, that when in the society of a virtuous and intelligent female, he invariably felt a desire to be a better man. If such is the power of woman, it becomes her well to reflect on her responsible station, and to aim most sacredly at the preservation of her own uprightness and dignity.—*T. Harrison*.

Y O U T H .

Youth is the pleasant spring time of human life, the season of hope, enterprise and energy; to a nation as well as an individual.—*Williams*.

Youthful rashness skips like a hare over the meshes of good counsel.—*Shakspeare*.

The strength and safety of a community, consists in the virtue and intelligence of its youth.

J. Hawes.

Employ your youth as the spring time, which soon departs, and wherein you ought to plant and sow all provisions for a long and happy life.

Sir W. Raleigh to his son.

The greatest part of mankind employ their youth to make their old age miserable. Sad is the spectacle of the youth idling away the spring season of his existence ; and not only losing the sweet benefit of time, but wasting in the formation of evil habits, those God-given hours, in which he might clothe himself with angel-like perfection.—*Anonymous.*

How many imaginary joys, how many airy castles pass through the mind of youth, which a single jostle of this rough world at once destroys.—*Todd.*

Youth are apt to think themselves wise enough, as drunken men are to think themselves sober enough.

Chesterfield.

Youth is the gay and pleasant spring of life,
When joy is stirring in the dancing blood,
And nature calls us with a thousand songs
To share her general feast.—*Ridgway.*

To early manhood we look for the chief prop and support, the great reliance and hope, in the perpetuation of public liberty, and our American institutions.

Dan. Webster.

Blest hour of childhood ! then, and then alone,
Dance we the revels close round pleasure's throne,
Quaff the bright nectar from her fountain springs,
And laugh beneath the rainbow of her wings.

Anon.

The greatest glory of a free-born people is, to transmit that freedom to their youth.—*Harvard.*

If a young man is loose in his principles and habits; if he lives without plan and object, spending his time in idleness and pleasure, there is more hope of a fool than of him.—*J. Hawes.*

Tell me what are the prevailing sentiments which occupy the minds of your youth, and I will tell you what is to be the character of the next generation.

Burke.

Early manhood should be ingenuous, generous, just; looking forward to a long life of usefulness and honor.—*Dan. Webster.*

He who cares only for himself in youth, will be a very niggard in manhood, and a wretched miser in old age.—*J. Hawes.*

If you take care of the first twenty-one years of your life, the succeeding years, let them be many or few, will take care of you.

Live as long as a man may, the first twenty years of his life constitute the most considerable part. They appear so when passing by; they seem to have been

so when looking back to them; and they occupy more room in the memory than all the succeeding years. This being the case, how important that they should be spent in planting good principles, and cultivating and strengthening good tastes and habits; fleeing all those pleasures of sense which treasure up bitterness and sorrow for the time to come.

The charms of youth at once are seen and past;
And nature says, "they are too sweet to last."
So blooms the rose: and so the blushing maid.
Be gay; too soon the flowers of youth will fade.

Sir W. Jones.

A lovely being, scarcely form'd or moulded,
A rose with all its sweetest leaves yet folded.

Byron.

Youth with swift feet, walks onward in the way,
The land of joy lies all before his eyes.—*Butler.*

The retrospect of youth is, alas! too often like visiting the grave of a friend whom we have injured, and are precluded by his death from the possibility of making reparation.—*Landon.*

In earlier days, and calmer hours,
When heart with heart delights to blend,
Where bloom my native valley's bowers,
I had—ah! have I now?—a friend!

Byron.

Z E A L .

Zeal and duty are not slow;
But on occasions firelock watchful wait.—*Milton.*

Zeal is the fire of love,
Active for duty—burning as it flies.—*Williams.*

PROMISCUOUS SUBJECTS.

A KING'S sleep is no sounder, nor his appetite better than those of his humblest subject. Thus it is seen that the true enjoyments of life are common to both.

We esteem most things according to their intrinsic merit; why should men be an exception? We prize a horse for his strength, fleetness, and endurance, not for his harness. We prize a man more for his fine house, his tracts of land, and bags of dimes, yet these are his furniture, not his mind.

Secrecy and dispatch are frequently the soul of success in an enterprise.—*Washington.*

Never abuse one who was once your bosom friend, however great an enemy now.—*Miss M. Morrell.*

It is very difficult to be rich without corroding care, and very easy to be happy without wealth.

D. B. Adams.

It requires some talent and some generosity to find out talent and generosity in others, though nothing but self-conceit and malice are needed to discover or to imagine faults.—*Sharpe.*

Never sacrifice a principle for your own personal advantage.—*D. B. Adams.*

An undesired introduction is evidently an impertinence, and may be a downright insult.

Miss M. Morrell.

Among the masses—especially among the inhabitants of the country—the reputation of reading, thinking, and writing, is prejudicial to character.

Sidney Smith.

It is not in the power
Of painting or sculpture to express
Aught so divine as the fair form of Truth !
The creatures of their art may catch the eye,
But her sweet nature captivates the soul.

Cumberland.

Oh ! how many thousands who think themselves wise, purchase a momentary enjoyment at the expense of an age of suffering.—*Mrs. H. N. Cutler.*

They are of low birth indeed, who are not born from above.

The devil knows that if there be any good treasure it is in our hearts, and he would gladly have the key of these cabinets that he might rob us of our jewels.

Secker.

It is strange that the generality of people will rather walk in the way that most people walk, than in the way the best go.—*Mrs. E. Adams.*

The way a sensible man keeps his friends is, by seldom using them.—*F. M. Pitts.*

The weakest reasons appear strong when they favor our self-love, and the strongest reasons appear weak when opposed to this passion. Hence, when reason goes against our desires, we go against reason.
Smead.

When laws, customs, or institutions cease to be beneficial to man, they cease to be obligatory.
H. Ward Beecher.

Perhaps the meanest of all meanness is, to forget God; to refuse to give your heart to him who made it.—*Augusta Moore.*

Half the troubles for which men go slouching to God in prayer, are occasioned by their intolerable pride. Many of our cares are but a morbid way of looking at our blessings. We let our blessings become moldy, and then call them curses.
H. Ward Beecher.

A vacillating mind never accomplished any thing worthy of note. There is nothing like a fixed, steady aim. It dignifies your nature, and insures complete success.—*Common Observation.*

Bold and shameless men are masters of half the world.—*Ibid.*

The blessings we enjoy are not the fruit of our merit, but the fruit of God's mercy.

He who does not labor to become a better Christian every day, is entirely deceived in supposing he is a Christian at all.—*D. B. Adams.*

How very few ever resolved to ascend the pinnacle of fame and honor, but what have left a good conscience at the foot of the ladder!—*Jones.*

Nature hath nothing made so base, but can
Read some instruction to the wisest man.—*Aleyn.*

From social intercourse are derived some of the higher enjoyments of life.—*Addison.*

Usefulness and baseness can not exist in the same thing.—*Cicero.*

Many persons appear religious who are only religious in appearance; but while they deceive others with a false show of holiness, they also deceive themselves with the false hope of happiness.

Great Truths.

Cares kill like poisons, and mental anguish has driven thousands to self-destruction.—*Smead.*

It is said of many a man, "He is a man well at ease in point of worldly substance;" but how rarely is it added, "*And is known far and near for his charity and hospitality.*"—*Miss M. Morrell.*

To what gulfs
A single deviation from the track
Of human duties leads!—*Byron.*

Murmur at nothing; if our ills are reparable, it is ungrateful; if remediless, it is vain.—*Colton*.

The pernicious, debilitating tendencies of bodily pleasure need to be counteracted by the invigorating exercises of bodily labor; whereas bodily labor without bodily pleasure converts the body into a mere machine, and brutifies the soul.—*Anon*.

If strict justice be not the rudder of all our other virtues, the faster we sail the farther we shall find ourselves from "that haven where we would be."

Colton.

The Athenians erected a large statue to Æsop, and placed him, though a slave, on a lasting pedestal; to show that the way to honor lies open indifferently to all.—*Phædrus*.

Where does that fish swim that will not nibble at the hook on which there hangs a golden bait?

Who knows the joys of friendship?

The trust, security, and mutual tenderness,

The double joys, where each is glad for both?

Friendship, our only wealth, our last retreat and strength,

Secure against ill fortune and the world.—*Rowe*.

Heaven gives us friends to bless the present scene;
Resumes them to prepare us for the next.—*Young*.

Grace not only makes a man more a man, but it makes him more than a man.

Resolution is omnipotent; and if we will but solemnly determine to make the most and best of our powers and capacities, and if, to this end, with Wilberforce, we will but seize and improve even the shortest intervals of possible action and effort, we shall find that there is no limit to our advancement. Without this resolute and earnest purpose, the best aid and means are of little worth, but with it, even the weakest are mighty. A man who is deeply in earnest, acts upon the motto of the pickaxe upon the old seal: "Either I will find a way or make one." He has somewhat the spirit of Bonaparte, who, when told on the eve of battle, that circumstances were against him, replied: "Circumstances! I make and control circumstances—not bow to them!"

Rev. Tryon Edwards.

The difficulty of deciding partially upon our own acts, arises from the circumstance that we are both judge and jury in our own cause, and consequently whatever may be the facts in the case, are almost sure to render a favorable verdict.—*Smead.*

Idleness paralyzes all exertion, and involves the soul in a dangerous calm on the great sea of life.

Wm. T. Jones.

If a man is not rising upwards to be an angel, depend upon it, he is sinking downwards to be a devil. He can not stop at the beast. The most savage of men are not beasts; they are worse—a great deal worse.—*Coleridge.*

The best defence of lying that I ever remember to have read, is the remark of Charles Lamb, related by Leigh Hunt, that "truth is precious, and not to be wasted on every body."

EMPTINESS OF MIND.—Some men act wisely to counterfeit a reservedness, to keep their chests locked, not for fear any one should steal treasure thence, but lest some one should look in and see that there is nothing within them.—*Fuller*.

Duelling, though barbarous in civilized, is a highly civilized institution among barbarous people; and when compared to assassination, is a prodigious victory gained over human passions.—*Sidney Smith*.

"Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved."

The whole piece belongs to the devil, but God cuts off a remnant for himself.

Be of good cheer, I have overcome the world.

John 16-33.

True merit, like a river, the deeper it is the less noise it makes.—*Halifax*.

Memory depends very much on the perspicuity, regularity, and order of our thoughts.—*Fuller*.

Society is the atmosphere of souls; and we necessarily imbibe from it some thing which is either infectious or salubrious.—*Rob. Hall*.

The defects of the understanding, like those of the face, grow worse as we grow old.—*Lacon*.

Correct manner of teaching, consists in an active exercise of the mind, or thinking faculties, both of the instructor and the pupil.—*Dr. Wayland*.

There is no saying shocks me so much as that which I so often hear, "that a man does not know how to pass his time." It would have been but ill said by Methusalah in the nine hundred and sixty-ninth year of his age.—*Cowley*.

When dunces call us fools, without proving us to be so, our best retort is to prove them to be fools, without condescending to call them so.—*Colton*.

Pedantry crams our heads with learned lumber, and takes out our brains to make room for it.

Lacon.

Many reforms, ridiculed as Utopian, derided as visionary, and declaimed against as impracticable, will be realized the moment the march of human progress has effected this for mankind: that of enabling them to see their true interests, and disinterested enough to pursue them.

"Mirabeau," said Rivaroi, "is capable of any thing for money; even a good action."

Any institution that is too dignified and sacred for investigation, is very justly to be suspected of holding error.—*Rev. John M. Harris*.

Hypocrisy, of course, delights in the most sublime speculations; for never intending to go beyond speculation, it costs nothing to have it magnificent.

Burke.

Humanity can not be degraded by humiliation. It is its very character to submit to such things. There is a consanguinity between benevolence and humility. They are virtues of the same stock.

Ibid.

There is not any benefit so glorious in itself, but it may yet be exceedingly sweetened and improved by the manner of conferring it. The virtue, I know, rests in the *intent*; the profit in the judicious application of the *matter*; but, the beauty and ornament of an obligation, lies in the *manner* of it.—*Seneca.*

Things seen through the medium of passion are always either distorted, diminished, or magnified, and never beheld in their true colors. We should carefully cultivate the habit of viewing things coolly and dispassionately.—*A. G. N. Morrell*

That man who has the clearest perception of his own defects, is the wisest man. “The first chapter of fools is to think themselves wise.”—*R. B. Cutter.*

“*They Say*,” is a personage of very questionable veracity; therefore, they who tell tales after her, are slanderers and liars. *They say* he is worth nothing. *They say* he is not as honest as he might be. *They say* she is not quite as good a stepmother

as she might be. *They say* she entertains too many male visitors of evenings. *They say* he is as good as broken up. *They say* he is a little inclined to be lazy. *They say* she left home to hide her shame. *They say* she has turned out to be a poor house-keeper. *They say* he drinks. *They say* she is doing no good for herself. Keep on your guard of the many persons who habitually tell tales after "*They say.*" This "*They Say*" and "*Common Rumor*" are twin sisters, who, in their lying propensities are as much alike as two black-eyed peas.

Mrs. R. Morrell.

None but a fool can suppose that he has a monopoly of good sense.—*Rouchefoucauld.*

Mankind are more inclined to give praise to the deeds, or writers of antiquity, than to do justice to coteremporary merit.—*Tacitus.*

The man who has got a good son-in-law, has gained a son; but he who has found a bad one, has lost a daughter.—*French proverb.*

The continuance of good fortune forms no ground of ultimate success.—*Common Observation.*

In civil cases at law, the will or intention is taken for the act, but in criminal cases it is not.—*Fact.*

He that succeeds best in keeping his necessities private, is the most likely to have them redressed.

Goldsmith.

The consumation of madness is, deliberately and intentionally making work for repentance.—*Nevins.*

The two men who were most interested in finding Christ guilty, bore their testimony to his innocence; one saying, "I have betrayed innocent blood," and the other, "I find no fault in him."—*Pres. Edwards.*

Sentiments bind man to man, but opinions divide them.

If you want a favor of a man, laugh at his jokes. If there is any thing that the whole human family have a weakness for, it is to pass for wits.—*Lacon.*

It is almost as easy to keep fish alive out of water, as to preserve spirituality of mind amid the smiles of the world.

The Abbe Malot expressing a doubt to Richelieu, how many Masses would save a soul, answered, "pho! you are a blockhead—just as many as it would take snow-balls to heat an oven."

World's Laconics.

Wet feet are some of the most effective agents death has in the field. It has peopled more graves than all the gory engines of war. Those who neglect to keep their feet dry are suicides.—*Abernethy.*

Talent and worth are the only external grounds of distinction among men. To these the Almighty has affixed his everlasting patent of nobility.

Sedgwick.

The father and mother who awaken in one child the idea and love of goodness, who awaken in him a strength of will to resist temptation, surpass in influence, a Napoleon breaking the world to his sway.

Channing.

Nature makes us poor only when we need necessities; custom gives the name of poverty to the want of superfluities.—*Johnson.*

Do all you can to stand, and then fear lest you fall, and you will be very likely to stand.—*Edwards.*

Nothing is more terrible than active ignorance. It was this that put the Savior of man to death.

A sober person seeks to weigh the true value of things, and to lay no treasure in trifles.

Observation.

O Lord, how manifold are thy works; in wisdom hast thou made them all.—*Bible.*

He who makes an idol of his interest, will often make a martyr of his integrity.

Men do not feel for what end they are born into this world until just as they are about to leave it.

It is wonderful to see persons of the best sense, passing away a dozen hours together in shuffling and dividing a pack of cards; with no other conversation but a few game phrases, and no other ideas but those of black or red spots ranged together in different figures.—*Spectator.*

Society suffers very much by the trifler who hates sobriety and seriousness.—*Miss Myrtilia Morrell.*

Never use coarse and violent language ; for a single rough and hasty word, may kindle all the fires of vanity in the person addressed. Solomon was aware of this. He says, “a soft answer turneth away wrath, but grievous words stir up anger.”

Ibid.

The true lady is remarkably clean and neat in her person, and does not delight in fine silks or velvets, or gorgeous ornaments.—*D. B. Adams.*

Any grandeur of estate sits upon an enlarged mind, with the easiness of a well fitting garment that has been some time worn ; and he presents in no way the appearance of a new man.

Youth changes its inclination through heat of blood ; old age perseveres in its, through the power of custom.—*Rouchefoucauld.*

Ne'er till to-morrow's light delay
What may as well be done to-day—
Ne'er do the thing you'd wish undone,
Viewed by to-morrow's rising sun.

S. G. Goodrich.

See first that the design is wise and just,
That ascertained, pursue it resolutely ;
Do not for one repulse forego the purpose
That you resolve to effect.—*Shakspeare.*

A whole lifetime's experience of an eminent physician : "Keep your head cool, the whole surface of the body daily washed, the bowels open, the feet comfortably warm and dry, and you will scarcely ever need a doctor."

"FASHION," it is said, "is the great race of the rich to keep ahead of the poor, who follow at the top of their speed."

Gambling is one of the great high-ways to ruin. It arises from the vain hope of acquiring money and property without labor. Its most insidious form is that of lottery; for many who would recoil at the idea of being seen in a gambling saloon, hesitate not to buy lottery tickets. This vice sometimes becomes a perfect mania, driving its victim to utter despair, and not unfrequently to self-murder. Professors of the religion of Christ have been known to purchase lottery tickets.—*Smead*.

PREACHING.—The object of preaching the gospel is, constantly to remind mankind of what they are constantly forgetting; not to supply the defects of human intelligence, but to fortify the feebleness of human resolutions; to recall mankind from the by-paths where they turn, into that broad path of salvation which all know, but few tread.—*Sid. Smith*.

I is one of the smallest words in the English language; and yet judging by its carriage and pretensions, it is the very proudest.—*Guesses at Truth*.

Never incline to buy your own profit with the loss of others, or your own ease and comfort with the suffering of others.—*Mrs. Fredonia Pitts.*

Kings and their subjects, rich and poor, masters and their slaves, find a common level in two places at least—at the foot of the cross and in the grave.

A sound head, an honest heart, and a humble spirit, are the three best guides through this labyrinth of life.—*D. B. Adams.*

What we wish to do, we believe we can do; but when we do not wish to do a thing, we view it as an impossibility.—*R. B. Cutter.*

Who is wise? He that learns from every one.
Who is powerful? He that governs his passions.
Who is rich? He that is content.—*Miscellanies.*

Be thou the first true merit to befriend;
His praise is lost, who waits till all commend.
Pope.

What fate imposes, men must needs abide;
It boots not to resist both wind and tide.
Shakspeare.

He deserves small trust,
Who is not privy counselor to himself.—*Forde.*

There's a proud modesty in merit!
Averse from asking, and resolved to pay
Ten times the gifts it asks.—*Dryden.*

There's a divinity that shapes our ends,
Rough hew them as we may.—*Shakspeare.*

Who finds not providence all good and wise,
Alike in what it gives and what denies?—*Pope.*

Dissentions, like small streams, at first begun,
Scarce seen they rise, but gather as they run.
Garth.

Who will not give
Some portion of his ease, his blood, his wealth,
For others good, is a poor, frozen churl.—*J. Bailie.*

Dearly bought the hidden treasure, finer feelings can
bestow;
Chords that vibrate sweetest pleasure, thrill the
deepest notes of woe.—*Burns.*

It is almost as difficult to make a man unlearn his
errors as his knowledge.—*Colton.*

Men are never so ridiculous for the qualities they
have, as for those they affect to have.—*Charron.*

Solitude, however some may rave,
Seeming a sanctuary, proves a grave;
A sepulchre in which the living lie,
Where all good qualities grow sick and die.
Cowper

The ingredients of health and long life, are
Great temperance, open air,
Easy labor, little care.—*Sir P. Sidney.*

The sluggard is wiser in his own conceit than seven men who can render a reason.—*Solomon*.

Science adorns and enriches religion ; and religion ennobles and sanctifies science.—*Lacon*.

A good conscience is to the soul, what health is to the body. An ague may as well shake the sturdy oak of ten century's growth, or a fever dry up Lake Superior, as either of them, or any other thing, shake, dry up, or impair the delights of a good conscience.

Fear God and keep his commandments, for this is the whole duty of man.—*Solomon*.

Mark the perfect man, and behold the upright ; for the end of that man is peace.—*God*.

An inordinate love of amusement, tends to degrade all the powers of the understanding.
Allison.

We can judge of no one, in first interviews, only from appearances. He, therefore, whose exterior is agreeable, begins well in any society.—*Jo. Dennie*.

Avoid imitation ; and avoid equally shyness and forwardness.—*Means and Ends*.

An obstinate man does not hold opinions, but opinions hold him.—*Butler*.

Conscience in most men, is but the anticipation of the opinions of others.—*Taylor's Statesman*.

The richest genius, like the most fertile soil, when uncultivated, shoots up into rankest weeds.—*Hume*.

No one can lay himself under obligation to do a wrong.—*Fuller*.

A man without a predominant inclination is not likely to be either useful or happy. He who is everything is nothing.—*Sharpe*.

The most effectual way of attacking vice is, by setting up virtuous pursuits against it.

Many men deserve praise for what they have not done, because they would willingly have done it, and it was proper to be done.

True glory consists in doing what deserves to be written; in writing what deserves to be read; and in so living as to make the world happier and better for our living in it.—*Pliny*.

A stout heart, diligent industry, and a steadfast reliance on God's good providence, prepare us for all casualties.

“Earnest strivings, nerve and strengthen—

Long endurance wins the crown:

When the evening shades lengthen,

We shall lay our burdens down.”

Fredonia Pitts.

Never so accomodate yourself, as to seem perfectly regardless of the comfort of others.

Miss M. Morrell.

A knave in disguise is bad enough. but a confessing knave is worse. There is a lurking sense of decency in hypocritical professions of goodness ; but toward blatant rascality there can be no sentiments but those of disgust.—*Horace Greely.*

Old age has deformities enough of its own without adding that of vice.—*Cato.*

Vanity keeps men in favor with themselves, who are out of favor with all others.—*Shakspeare.*

It is distrust of God to be troubled about what is to come ; impatience against God, to be troubled with what is present ; and anger at God, to be troubled for what is past.—*Patrick.*

Next to the satisfaction arising from a sense of conscious rectitude before God and man, good health is the greatest blessing allotted to mortals.

Better a crust, a garret to dwell in, a bed of straw, and very plain garments, with good health, than all the luxuries of the rich with ill health.

Thousands perish from excess of food, and from unfitness of food, for one who dies for lack of it ; and more are destroyed by gluttony than by drunkenness.—*Common Observation.*

Seize the moment of excited curiosity on any subject, to solve your doubts ; for if you let it pass, the desire may never return, and you may remain in ignorance.—*Wirt.*

Salvation from our friends is more difficult than from our enemies, and the most difficult, is salvation from ourselves.

When a friend once told Plato, what scandalous stories his enemies had propagated concerning him, "I will live so," replied the philosopher, "that nobody shall believe them."

If we are not right toward God, we can never be so toward man; and this is forever true, whether wits or rakes allow it or not.—*Lord Chatham.*

It is no new thing in the history of the passing world, for great projectors or inventors to be defrauded of their honors by the stupidity of mankind, who, with lamentable perversity refuse their faith to the most brilliant object, unless accompanied by the testimony of vulgar experiment.

Public sentiment signifies the common march of good men's thoughts.—*H. Ward Beecher.*

The moral progression of a people can scarcely begin, until they are independent.—*Martineau.*

An indiscreet man is more hurtful than an ill-natured one; for the latter will only attack his enemies and those he wishes ill; the other injures, indifferently, both friends and enemies.—*Addison.*

It is purely an Americanism that holds it to be undignified to walk when one can ride.

Yet triumph not, oh Time, strong towers decay,
But a great name shall never pass away.

Park Benjamin.

Though a host should encamp against me, my
heart shall not fear.—*Psa.* 27—3.

There remaineth, therefore, a rest to the people
of God.—*Heb.* 4—9.

Behold a king shall reign in righteousness.

Isa. 32—1.

Bring forth the best robe, and put it on him.

Luke 15—22.

He raiseth up the poor out of the dust, that He
may set him among princes.—*1 Sam.* 2—8.

Health, wealth, and power, are the three great
apostles of practical atheism.—*Colton.*

The prudent and frugal commonly have more to
spare than men of great fortunes.—*Johnson.*

Every breath we draw, we take into the lungs
one and a half to two pints of air; so that it requires
about two and a half gallons of pure air a minute, or
sixty hogsheads every twenty-four hours, properly
to supply the lungs. How important, then, to health,
to have houses well ventilated, and not to sleep in
small close rooms.—*World's Laconics.*

Give merit its due praise, and embrace the truth
wherever found.

Passtime is a word which should never be used but in a bad sense. It is vile to say a thing is agreeable, because it helps to pass the time away.—*Shenstone*.

We should frequently revolve the experiments which we have hitherto made upon life, that we may gain wisdom from our mistakes, and caution from our miscarriages.—*D. B. Adams*.

For the cure of drunkenness, drink cold water; for health, rise early of mornings; to be happy, be honest; to please all, mind your own business.

Lacon.

Men who will not entertain a weary, pennyless fellow-man a single night; willingly, for their whole lifetime, entertain five sworn enemies of peace: viz., *avarice, ambition, anger, envy, and pride*.

Mrs. H. N. Cutter.

No slave is more abject than he who tries to keep ahead in the great race of fashions. Alexander the Great had a wry neck, and this created a fashion, so that his courtiers all held their heads on one side. Was this more ridiculous than what the votaries of fashion must continually do?—*Todd*.

The love of glory creates heroes, the contempt of it, great men.—*Lacon*.

Purity is felt to be as necessary to the mind as breath to the body; and its absence alike the inevitable source of pain.—*Horace Greely*.

Take heed to yourselves, lest at any time your hearts be overcharged with the cares of this life.

Luke 21—34.

No man should so act as to take advantage of another's folly. This is a precept which those must admire in theory, who outrage in practice.—*Cicero.*

There is no gain so certain as that which arises from sparing what you have.—*Latin Proverb.*

If you need a physician employ three—a cheerful mind, rest, and a temperate diet.—*Horace.*

Reserve in speaking, and in revealing one's self to very few, are the best securities both of peace and a good understanding with the world, and of the inward peace of our own mind.—*Kempis.*

A soul without reflection, like a pile
Without inhabitants, to ruin runs.—*Young.*

The first consideration a wise man fixes upon, is the great end of his creation; what it is, and wherein it consists; the next thing is, of the most proper means to that end.—*Walker.*

A more glorious victory can not be gained over another man than this, that when the injury began on his part, the kindness should begin on ours.

Tillotson.

I never wished to promise that which I had not a moral certainty of performing.—*Washington.*

Most persons seem to have so forgotten their catechism, as to believe that their only duty is to themselves.

Narrow-minded persons do not think beyond the little sphere of their own vision. "The snail," says the Hindoos, "sees nothing but his own shell, and thinks it the grandest palace in the universe."

Sidney Smith.

There is not an instance known of a vigorous friendship that ever struck root in a bosom chilled by years.—*Fitzosborne's Letters.*

REVERIE.—Do any thing innocent rather than give yourself up to reverie. I can speak on this point from experience; for at one period of my life, I was a dreamer and a castle-builder. Visions of the distant and future took the place of present duty and activity. I spent hours in reverie. The body suffered as well as the mind. The imagination threatened to inflame the passions, and I found if I meant to be virtuous, I must dismiss my musings. The conflict was a hard one; but I resolved, prayed, resisted, sought refuge in occupation, and at length triumphed.—*Memoir of Wm. E. Channing.*

Four things are grievously empty: a head without brains, a wit without judgment, a heart without honesty, and a purse without money.—*Bishop Earle.*

Christianity commands us to pass by injuries; policy, to let them pass by us.—*Franklin.*

In ancient times the most celebrated precept was, "Know thyself;" in modern times it has been supplanted by the more fashionable maxim, "Know thy neighbor, and every thing about him.—*Johnson*.

By doing good with his property, a man, as it were, stamps the image of God upon it, and makes it pass current for the merchandise of heaven.

Lacon.

A great object is always answered, whenever any property is transferred from hands that are not fit for it, to those that are.—*Burke*.

The counsel of the town clerk of Ephesus, mentioned in the nineteenth of Acts, is, to "do nothing rashly." What mischief, trouble, and sorrow would be avoided by heeding this counsel.—*D. B. Adams*.

Knives can hardly comprehend how any man can be honest.—*Henry Clay*.

Endeavor to keep alive in your breast, that little spark of celestial fire called conscience.

Washington.

Dissimulation in youth is the forerunner of perfidy in old age.—*Scott's Lessons*.

He who jests upon, or abuses a man who is drunk, injures the absent.—*Ibid*.

Conscience should ever be much more regarded than fame.—*D. B. Adams*.

It is quite an empty joy to appear better than you are; but a great blessing to be what you ought to be.—*Just Observation.*

Those who are most faulty, are the most prone to find faults in others.—*Ibid.*

Narrow minds think nothing right which is above their own shallow comprehension.

Miss A. G. N. Morrell.

Most persons act as if they were born to live, instead of "to die." While the foolish prepare for living, the wise prepare for dying.

HENRY WARD BEECHER is one of the very few men who will please posterity, for he pleases himself by fearlessly and independently choosing his own course. He is a man who is himself. I am sure he will not look upon this as flattery, for he knows that few men are ever flattered who do not court flattery; just as few men ever hear slanderous reports, who do not suffer their ear to become the grave of others' characters.

HENRY CLAY said he would "rather be right than be president." This sentiment has immortalized his name.—*Mrs. R. Morrell.*

Gambling, liquor-selling, and liquor-drinking, are twin sisters, who are much more fruitful than Queen Victoria. They people our chain-gangs, work-houses, jails, and penitentiaries; and I like to have said, h—l.

The history of all the world tells us, that immoral means will ever intercept good ends.

S. T. Coleridge.

When men grow virtuous in their old age, they are merely making a sacrifice to God of the devil's leavings.—*Swift.*

Cast thy bread upon the waters; for thou shalt find it after many days.—*God.*

I have heard a grave divine say that God has two dwelling places; one in heaven, and the other in a meek and thankful heart.—*Walton.*

Many parents use their children only as a kind of spool on which they reel off their own experience; and they are bound and corded until they perish by inanity, or break all bonds and cords, and rush to ruin by reaction.—*H. Ward Beecher.*

The human heart opens only to the heart that opens in return.—*Miss Edgworth.*

Curiosity is a kernel of the forbidden fruit, which still sticketh in the throat of the natural man, sometimes to the danger of his choking.—*Fuller.*

God pardons like a mother, who kisses the offence into everlasting forgetfulness.—*H. Ward Beecher.*

To be traduced by ignorant tongues,
Is the rough brake that virtue must go through.
Shakspeare.

Nature is content with very little ; yet men complain of many wants.

A right judgment

Draws us a profit from all things we see.

Shakspeare.

He that hath a trade, hath an estate ; and he that hath a calling, hath a place of profit and honor.

Franklin.

It is impossible to make people understand their ignorance, for it requires knowledge to perceive it, and therefore, he that can perceive it hath it not.

Bishop Taylor.

It is the bounty of nature that we live, but of philosophy, that we live well ; which is, in truth, a greater benefit than life itself.—*Seneca.*

Secret, any thing made known to every body in a whisper.—*Observation.*

The last best fruit which comes to perfection, even in the kindest soul, is tenderness to the hard, forbearance toward the unforbearing, warmth of heart toward the cold, and philanthropy toward the misanthrope.—*Jean Paul.*

Resolution is the youngest daughter of Destiny, and may win from her fond mother almost any favor she chooses to ask.—*Lowell.*

Without kind offices and useful services, wherever the power and opportunity occur, love would be a

hollow pretence. Yet what noble mind would not be offended, if it were thought to value the love for the sake of the services, and not rather the services for the sake of the love.—*Coleridge*.

The man who travels to the most desirable home, has strong desire all the way, yet his present business is his travel, and conveyance, and company; and hotels, and railroads, and steamboats, and consequent weariness, will necessarily take up much of his sensible thought, and of his talk and action; indeed it would seem that the necessary business of the way, occupies more thought than his home.

D. B. Adams, M. D.

Who are they, for the most part, that would have all mankind look backward instead of forward, and regulate their conduct by things that have been done? Those who are the most ignorant as to all things that are doing.—*Colton*.

Many persons are so ignorant that, if they can not talk on personalities, they can not say any thing.—*Miss M. Morrell*.

In this age of book deluge, it is necessary to wear out one pair of eyes, to find out what is proper to read.—*Anonymous*.

Teach young persons to rely upon their own efforts, to be frugal, and industrious, and you have furnished them with a productive capital which no man can ever wrest from them.

Few people think better of others than of themselves, nor do they readily allow the existence of any virtue, of which they perceive no traces in their own minds; for which reason it is next to impossible to persuade a rogue that you are an honest man.—*Fielding*.

There is no better way of preventing dissipation than by diffusing a taste for literature.—*Evelyn*.

Poverty eclipses the brightest virtues, and is the very sepulchre of brave designs, depriving a man of the means to accomplish what nature has fitted him for, and stifling the noblest thoughts in embryo.

Turkish Spy.

The success of individuals in life is chiefly owing to their own resources.

A fondness for low company, is generally the consequence of ignorance and want of taste.

If ever you doubt, be sure you take not the wrong course.

Good health is but a proper mixture of pure air, of wholesome food, of physical amusements, of mental recreation, of moral pleasures, of sparkling water, of habits of industry, and sweet naps of sleep.

Little-minded people's thoughts move in such small circles, that five minutes conversation gives you an arc long enough to determine their whole curve.

Franklin seized the lightning by the tail, held it fast, and tamed it; Morse put clothes on it, and taught it how to read and write and do errands.

The teeth of all persons, not defective in their organization, may be preserved through life by early and regular attention to personal cleanliness, by washing the mouth and teeth with pure water, applied with the finger, after meals, especially after supper, or before retiring to sleep.

The roses of pleasure seldom last long enough to adorn the brow of him who plucks them.—*Blair*.

The hoary head is a crown of glory, if it be found in the way of righteousness.—*Solomon*.

Delight in accuracy of perception and truthfulness in all the details of statement, should be inculcated as some of the most valuable elements of education and character.—*Old Teacher*.

He that followeth after righteousness and mercy, findeth life, righteousness, and honor.—*God*.

Few are mindful to live well, though it is in the power of all to do so; but many are anxious to live long, though this is in the power of none.

Miss A. G. N. Morrell.

The manner of speaking is as important as the matter.—*Chesterfield*.

Sacrifice is inseparable from the idea of moral worship or virtue.

We should command our appetites and our passions, and keep them in due order, within the bounds of reason and religion.

“The simple position of the body is worthy of profound study. All other things being equal, we may distinguish a gentleman as far as we can see him, by the position in which he stands. That position may reveal his whole character. The walk tells the whole story of a person’s life, and character, and education.”

If a man has no shoes nor means of procuring them, there is yet comfort even for him: just let him think of some poor fellow who has no feet.

There is nothing in this world so fiendish as the conduct of a mean man when he has the power to revenge himself upon a noble one in adversity. It takes a *man* to make a devil; and the fittest man for such a purpose is a snarling, waspish, red-hot, fiery creditor.—*H. Ward Beecher.*

The nature that can domineer over, and insult the needy, the helpless, the unfortunate, is ignoble in the superlative degree.—*Augusta Moore.*

Disease will cripple the mightiest energies, enervate the strongest intellect, unnerve the most stalwart arm, and blight the fairest prospects. Truly can we say that health is the first pre-requisite to success in the true objects of life.

Rev. Geo. S. Weaver.

A noble man compares and estimates himself by an idea which is higher than himself, and a mean man by one which is lower than himself. The one produces aspiration; the other, ambition. Ambition is the way in which a vulgar man aspires.

H. Ward Beecher.

Energy, industry, discretion, and economy, will enable a family to live well, and thrive almost anywhere. It is the very best of economy to be settled.—*D. B. Adams.*

Indulge not the disposition to disparage the motives and conduct of others.—*F. M. Pitts.*

It requires self-control to exercise a proper authority over others. Self-conquest is the greatest victory that man can achieve.—*H. Ann Jones.*

Providence has made children ignorant, helpless, and dependent, that they may be trained to obedience, to order, to virtue.—*H. N. Cutter.*

Law is said to be the perfection of human reason, the practice, in many of our courts, is the perfection of human rascality.

The habits and ideas of a people are not to be changed by legal enactment.

Nothing hinders the constant agreement of people who live together, but vanity and selfishness.

Lacon.

Good will, like a good name, is got by many actions, and lost by one.—*Jeffrey*.

Physic, for the most part, is nothing but the substitute for exercise and temperance.—*Addison*.

How is the world deceived by noise and show!
Alas! how different to *pretend* and *know*.—*Hill*.

A little girl looking intensely upon the starry expanse said: "Ma, I have been thinking if the wrong side of heaven is so beautiful, what will the right side be."

"That very law which moulds the tear,
And bids it trickle from its source,
That law preserves this world a sphere,
And guides the planets in their course."

Many men in disputing over the divinity of Christ, seem to forget the divinity of his precepts.

D. B. Adams.

Some men deny the divinity of Christ, and yet admit the divinity of his precepts.

No man when cool, can promise what he will do when he shall become inflamed. No man inflamed can speak for his actions when time shall bring reflection.—*Wm. H. Seward*.

The nakedness of the poor might be well clothed from the mere trimmings of the vain.

Mrs. R. Morrell.

Few people thank you for praising the qualities they really possess. To win their hearts you must praise those qualities in which they are really deficient.—*H. Ann Jones.*

Think kindly, speak kindly, act kindly, forget self; thus you will cast no dark shadows along the pathway of life.—*Mrs. Harriet N. Cutter.*

There is many a person who tries to be religious, but never tries to be noble-minded, tolerant, polite, agreeable, and *always clean* from head to foot.

G. Herbert.

It requires a liberal share of God's extraordinary grace to make a decent stepmother of many a woman who would, without any grace at all, make a very respectable mother.—*One who Knows.*

If we do not aspire to admiration, we shall fall into contempt.

A skillful or fashionable cook is more to be feared in time of health, than an ignorant physician in time of sickness.

All my experience and inquiry into things have brought me to the following conclusion, namely—"Seriousness is the greatest wisdom, temperance the best physic, and a good conscience the best estate."—*Sir John Mason.*

Where there is no consciousness that matters are ill, there is consequently no desire to amend them.

A government of priests must, of necessity, form a nation of libertines.

No man ever made an ill figure, who understood his own talents, nor a good one, who mistook them.
Dean Swift.

Men are held to assent to what they might have avoided.—*Mrs. Fredonia Pitts.*

Men, like books, begin and end with a blank leaf; or differently, “once a man and twice a child.”

Thousands of men and women never find a motive for their actions and efforts in life, bigger than a dime.—*Mrs. Harriet Newell Cutter.*

The world was once in its infancy, then knowledge was in its infancy; both the world and knowledge are now in youth, and growing up to full manhood. Will the time come when they will be in their dotage?

Men complain much of being short of money, and it is not uncommon for them to have more money than discretion.—*R. B. Cutter.*

The tower of Babel is not the only monument of human pride, which has failed from human ignorance.
Colton.

Napoleon was a talented man, and to deny him this would be a gross libel on mankind; it would be no less than an admission that all Europe had for

fourteen years been whipt in the field, and outwitted in the cabinet, by a blockhead. When we have allowed him talent, we have allowed him all that he deserves. To every thing connected with freedom, he was the most systematic and deliberate foe who ever existed.—*C. C. Colton.*

Shallow society bestows its honor in proportion to the obstrusiveness of the demand ; and in pursuit of some pretentious nothing, overlooks the real elements by which its character and destiny are determined.—*Lacon.*

The good, will infallibly become better, and the bad, will as certainly become worse ; for vice, virtue, and time, are three things that never stand still.

Wm. T. Jones.

Knowledge and good parts, managed by Divine grace, are like the rods in Moses's hand, wonder-workers ; but turn serpents when cast upon the ground, and employed in promoting earthly designs.

Arrowsmith.

The most miserable pettifogging in the world is that of a man in the court of his own conscience.

Henry Ward Beecher.

Discourses on morality, and reflection on human nature, are the best means we can use to improve our minds, gain a true knowledge of ourselves, and recover our souls out of the vice, ignorance, and prejudice which naturally cleave to them.—*Addison.*

God is so good that he would never suffer evil, if he were not so omnipotent as to bring good out of evil.—*Arrowsmith*.

Great powers and natural gifts do not bring privileges to their possessor, so much as they bring duties.—*H. Ward Beecher*.

What are the aims which are at the same time *duties* in life? The perfecting ourselves, and the happiness of others.—*Jean Paul*.

The following sentence contains the whole alphabet: John P. Brady gave me a black walnut box of quite a small size.

'Tis strange the miser should his cares employ,
To gain those riches he can ne'er enjoy;
Is it less strange the prodigal should waste
His wealth to purchase what he ne'er can taste.

Pope.

Humbugging, like all other cheating, may sometimes show a temporary gain over honesty; but it is only temporary, and in the long run, fair dealing insures success.

Action is the great law—slow, steady, long continued action is the grand appointment, by which all healthful, perfect works are accomplished.

Labor and live.

It is better that a man's own works, than that another's words should praise him.—*Sir L' Estrange*.

It is one of the worst of errors, to suppose there is any other path of safety except that of duty

Nevins.

If a man does not make new acquaintances as he passes through life, he will soon find himself alone. A man should keep his friendships in constant repair.—*Johnson.*

In proportion as nations become more corrupt, more disgrace will attach to poverty, and more respect to wealth.—*Colton.*

It is a true sign of poverty of mind, when men are ever aiming to appear great; for the really great never seem to know it.—*Cecil.*

EARNESTNESS and PERSEVERANCE united with intelligence, constitute a prime element of greatness, and have given rise to achievements which have astonished the world.

One grand reason why the world is not reformed is, that every man would have others make a beginning.—*Adam.*

Fine sense and exalted sense are not half so useful as common sense.—*Pope.*

When a great change or reformation is to be made in human institutions, the minds of men will be fitted to it; the general opinions and feelings will draw that way. Every fear and hope, and even opposition will forward it; and then they who persist in oppo-

sing this mighty current in human affairs, will appear rather to resist the decrees of providence itself, than the mere designs of men. In their opposition they will not be resolute and firm, but perverse and obstinate.—*Burke*.

A man should never be ashamed to own that he has been in the wrong, which is but saying in other words, that he is wiser than he was.—*Ibid*.

He who refuses justice to the defenceless, will make every concession to the powerful.—*Lucan*.

How guilt once harbored in the human breast,
Intimidates the brave degrades the great.

Johnson.

As valuable as the sciences are, good sense, though not numbered with them, nor always found in their company, is worth them all.

Our knowledge being so fragmentary in its nature, should teach us to discard no reform proposition without testing its truth, and to look upon all new ideas with a certain degree of complaisance, and never allow the lip to curl in incredulity e'er the ear has half done its duty.—*T. H. Davis, M. D.*

There is no difference between knowledge and temperance ; for he who knows good and embraces it, and who knows evil and avoids it, is both learned and temperate. But they who know very well what ought to be done, and yet do quite otherwise, are ignorant and stupid.—*Socrates*.

FORTITUDE AND INSENSIBILITY.—Nothing can be more different than fortitude and insensibility, the one being a noble principle, the other a mere negation; and yet they are often confounded.

R. B. Cutter.

He who hath pity on another's sorrow, shall be free from it himself; and he who delighteth in, and scorneth the misery of another, shall one time or another fall into it himself.—*Sir W. Raleigh.*

Industry, frugality, and economy, are the handmaids of wealth, and the sure sources of relief from embarrassments.—*R. B. Cutter*

What subsists to-day by violence, continues to-morrow by acquiescence, and is perpetuated by tradition; till at last the hoary abuse shakes the gray hairs of antiquity at us, and gives itself out as the wisdom of ages. Thus the clearest dictates of reason are made to yield to a long succession of follies.

Edward Everett.

Sects and Christians that desire to be known by the undue prominence of some single feature of Christianity, are necessarily imperfect just in proportion to the distinctness of their peculiarities.

H. Ward Beecher.

Nothing more impairs authority than a too frequent or indiscreet use of it. If thunder itself were to be continual, it would excite no more terror than the noise of a mill.—*World's Laconics.*

A firm faith is the best divinity; a good life the best philosophy; a clear conscience the best law; honesty the best policy; and temperance the best physic.—*Berkeley*.

The superfluous blossoms on a fruit tree are meant to symbolize the large way in which God loves to do pleasant things.—*H. Ward Beecher*.

The man who neglects his own business, can not be trusted with the public's.—*Mrs. R. Morrell*.

Who can all sense of other's ills escape,
Is but a brute, at best, in human shape.

Juvenal.

A nation's character is the sum of its splendid deeds; they constitute one common patrimony, the nation's inheritance. They awe foreign powers—they arouse and animate our own people.—*H. Clay*.

No liberal man would impute a charge of unsteadiness to another for having changed his opinion.

Cicero.

A desire to resist oppression is implanted in the nature of man.—*Tacitus*

The smallest worm will turn, being trodden on;
And doves will peck, in safeguard of their brood.

Shakspeare.

The Chinese have a saying that "an unlucky word dropped from the tongue, can not be brought back by a coach and six horses."

A week filled up with selfishness, and the Sabbath stuffed full of religious exercises, will make a good Pharisee, but a poor Christian.—*H. Ward Beecher.*

The sons of science mount to their meridian splendor, unobserved by the millions beneath, who look through the misty medium of prejudice, of ignorance, and of pride.—*Lacon.*

It would be most lamentable if the good things of this world were rendered either more valuable or more lasting; for despicable as they are already, too many are found eager to purchase them even at the price of their souls!—*Colton.*

Fools! not to know how far a humble lot
Exceeds abundance by injustice got;
How health and temperance bless the rustic swain,
While luxury destroys her pamper'd train.—*Hesoid.*

He who would undermine the foundations of our hope for eternity, seeks to beat down the column which supports the feebleness of humanity.—*Lacon.*

There are many who say "there is not an honest man in the world." We conclude that these men must judge the world either by a complete knowledge of all the world, or simply by a knowledge of themselves. But as it is impossible for one man to know all the world, and quite possible that he may, in this respect, know himself, therefore it follows that he judges the world by himself. It is surely unfair to judge the world by so *small* a part of it.

It is the greatest madness to be a hypocrite in religion. The world will hate thee because a Christian, *even* in appearance; and God will hate thee because so only in appearance; and thus having the hatred of both, thou shalt have no comfort in either.

Bishop Hall.

The affection of those advanced in years, for the children of their own offspring, is usually marked by an intensity of love, even beyond that of the nearer parents. The aged have more ideas in common with the young than the gay, and busy, and ambitious can conceive. To the holy-minded man, who wears his gray locks reverently, the world is presented in its true colors; he knows its wisdom to be folly, and its splendor vanity; he finds a sympathy in the artlessness of childhood, and its ignorance of evil is to him more pleasing than man's imperfect knowledge, and more imperfect practice of good.

Chambers.

He who has fully resolved upon any great end, by that very resolution has scaled the chief barrier to it.

T. Edwards.

“All history attests that fondness of dress and finery is the greatest depraver of woman. A hundred women stumble over this block of vanity where one falls by any other cause; and if the insane mania for dress and show does not end in a general decay of female morals, then the lesson of history and the experience of all ages must go for naught.”

“There is no action of man in this life,” says Thomas of Malmsbury, “which is not the beginning of so long a chain of consequences, as that no human providence is high enough to give us a prospect to the end.”

He who writes a book for the living million, should be dead to all their smiles and frowns, in order to make it worthy of being transmitted to future generations.

The greatest man is he who chooses the right with invincible resolution ; who resists the sorest temptations from within and without ; who bears the heaviest burdens cheerfully ; who is calmest in storms, and most fearless under menace and frowns ; and whose reliance on truth, on virtue, and on God, is most unfaltering.—*Channing*.

LIVE FOR SOMETHING.—Thousands of men breathe, move, and live—pass off the stage of life, and are heard of no more. Why? None were blessed by them ; none could point to them as the means of their redemption ; not a line they wrote, not a word they spoke, could be recalled, and so they perished : their light went out in darkness, and they were not remembered more than insects of yesterday. Will you thus live and die, O man immortal ! Live for something. Do good, and leave behind you a monument of virtue, that the storms of time can never forget. Write your name in kindness, love, and mercy, on the hearts of those you come in contact

with, and you will never be forgotten. Good deeds will shine as brightly on the earth as the stars of heaven.—*Dr. Chalmers.*

Baxter says: "No vassalage is so ignoble, no servitude so miserable, as that of vice; mines and galleys, mills and dungeons, are words of ease to the service of sin; therefore the bringing sinners to repentance is so noble, so tempting a design, that it drew even God himself from heaven to prosecute it." Vice stings us even in our greatest pleasures, but virtue consoles us even in our greatest pains. THERE IS NOTHING WORTHY OF BEING TAUGHT OR LEARNED, BUT HOW TO OBTAIN THE ROBE OF CHRIST'S RIGHTEOUSNESS—"THE WEDDING GARMENT."

CHAPTER OF ANECDOTES.

ANECDOTE OF REV. WM. JAY.

Andrew Fuller and William Jay were one day riding together, and a bird flew over their heads. Jay said to Fuller,—“What kind of a bird was that.” Fuller answered, “I think it was a jay.” “No,” says Jay,—“it was fuller in the eye, fuller in the head, fuller in the breast, and fuller all over. I think it must have been an owl!”

SETTLING ACCOUNTS.

A minister, on being told by a scoffing infidel, that he “spent his Sundays in settling accounts,” immediately replied, “You will find, sir, that the day of judgment will be spent in exactly the same way.”

WHAT WILL BECOME OF YOU?

“What will become of you,” said an infidel to a Christian, “if there is no future state?” “And what,” replied he, “will be your case if there is?”

CHALLENGE TO FIGHT.

Col. Gardner having received a challenge to fight a duel, made the following truly noble and Christian reply: “I fear *sinning*, though you know, sir, I do not fear fighting.”

HE KNOWS WHEN I SWEAR AT HIM.

A profane coachman pointing to one of his horses, said to a pious traveler: "That horse, sir, knows when I swear at him." "Yes," replied the traveler, "and so does One above."

WHO FILL HEAVEN AND HELL.

Antonio Guevaza used to say, "that heaven would be filled with such as had done good works, and hell with such as *intended* to do them."

THE SCOFFER.

A man traveling in a stage-coach, attempted to divert the company by ridiculing the scriptures. "As to the prophecies," said he, "in particular, they were all written long after the events had transpired." A minister, present, replied, "sir, I beg leave to mention one particular prophecy as an exception: 'Knowing this first, that there shall come in the last days scoffers.' Now, sir, whether the event be not long after the prediction, I leave the company to judge."

THE WAY TO HEAVEN PAVED WITH GOOD INTENTIONS.

A Methodist minister once asked a member of his charge, in general class, how he was prospering in the divine life; who said that he had been very remiss in his duties, but that he *intended* to live much nearer to God, in future. "My dear brother," said the minister, "it will be well if you should, but remember this, *the way to hell is paved with good intentions.*"

AN OPPORTUNE REBUKE.

A pious minister of the gospel occasionally visiting a gay lady, was one day introduced into a room near to that in which she dressed. After waiting some hours, the lady came in and found him in tears. She inquired the reason of his weeping; he replied, "madam, I weep because you spend so many hours before your glass, and in adorning your poor perishing body, while I spend so few hours before my God, and in adorning my precious, immortal soul." The rebuke struck her conscience,—she lived and died a monument of God's grace.—*Rev. John Allen.*

WORK NOT, EAT NOT.

This we commanded you, that if any would not work, neither should he eat.—2 *Thess.* 3: 10.

Pisistratus, the Grecian general, walking through some of his fields, several poor persons implored his charity. "If you want beasts to plow your land," said he, "I will lend you some; if you want *land*, I will give you some; if you want seed to sow your land, I will give you some; but I will encourage none in idleness." By this course, in a short time, there was not a beggar in his dominions.

Daily Monitor.

AND IT WAS HIS OWN DAUGHTER.

Dr. Lyman Beecher, at a temperance meeting, related the following anecdote: "A gentleman walking the streets of London, saw a frightened horse, with a cab running down the street with tremendous

fury, and a little girl in the middle of the street, who might in an instant be killed. Forgetting his own safety, he instantly rushed to the child's rescue, snatched her in his arms, and bore her to the side walk, when the thought struck him, how would the parents of this child have felt, had she been killed. As he sat her down, he looked her in the face, and it was his own daughter. 'Little do parents,' said he, 'know when they are rescuing children from the drunkard's path, how often the one saved, proves to be one of their own children.'

SHORT CREED.

A sceptical young man one day conversing with the celebrated Dr. Parr, observed, that he would believe nothing which he could not understand. "Then, young man, your creed will be the shortest of any man's I know."

PRODIGAL SON.

A young wife remonstrated with her husband, a dissipated spendthrift, on his conduct. "My love," said he, "I am only like the prodigal son; I shall reform by-and-by." "And I will be like the prodigal son, too," she replied, "for I will arise and go to my father."

RUM COLOR.

A religious society once met in the state of Connecticut to decide what color they should paint their meeting house. Some proposed one color and some

another. At last said one, "I move we paint it rum color; for Deacon Smith has had his face painted that color a number of years, and it grows brighter and brighter every year!"

REMEDY FOR SORE EYES.

A landlord who gave to every customer an example of his moderate drinking, complained of the badness of his eyes, and asked a quaker what he should do for them, removing his goggles and submitting his swollen, inflamed eyes to the examination of his customer. "My advice, friend," replied the Quaker, "is that thou should'st put thy brandy on thy eyes, and tie thy goggles over thy mouth!"

THAT MATTER IS SETTLED.

The Rev. John Chambers, of Philadelphia, in a speech before the American Union, said:

"A dealer in liquor was tried for some crime, convicted, and sentenced by Judge Parsons. The next day a lawyer waited upon the judge, and told him he could show him a defect in the proceedings wherefore the man should be released. "O," said the judge, "that matter is settled." "But," said the lawyer, "he is a worthy man." "A worthy man!" said the judge, "and make drunkards?" "But," said the lawyer, "he is a good citizen." "A good citizen," said the judge, "and fill up our jails and alms-houses, and cause our men to commit murder, and arson, and every iniquity? That question's settled and he must abide by the law."

The name of that judge was PARSONS, and may God send us many more such parsons!

PLUCK THE ROSES AND EAT THE FRUIT.

Dr. Hewitt once related the following anecdote in a temperance lecture :

He said that a blacksmith in one of the villages which he had visited, had in his possession, but under mortgage, a house, and lot of land, and, like too many others, he was fond of the social glass. But, in about three months after he had joined the temperance society, he observed one morning his wife busily employed setting out rose bushes and fruit trees. "My dear," said he, "I have owned this lot for five years, and yet I have never known you before to manifest any desire to improve and ornament it in this manner." "Indeed," was her reply, "I had no heart to do it, until you joined the temperance society. I had often thought of it before, but I was persuaded that should I do it, some stranger would pluck the roses and eat the fruit. Now, I know that, with the blessing of God, this lot will be ours; and that we and our children shall enjoy its products. We shall pluck the roses and eat the fruit."

SNUFF NOT INJURIOUS TO THE BRAIN.

A lady asked her physician whether snuff was injurious to the brain or not. "No," said he, "for no body who has any *brains* ever takes snuff."

WILL SWEAR WILL STEAL.

As Howard was standing one day opposite a public house, he heard a dreadful volley of oaths and curses in that direction, and buttoning his pocket up before he went on the street, he said to some workmen near by, "I always do this when I hear men swear profanely, as I think that any one who can thus take God's name in vain can also steal, or do any thing else that is wicked."

CLARKE'S QUESTION TO WORKMEN.

Mr. A. Clarke, of Edinburgh, was accustomed, previous to engaging a workman, to put this question directly to him, "Are you a swearer in common conversation? for if you are, you shall not work with me. I am determined to permit none in my shop to take the name of God in vain, before whose presence angels bow down and adore."

MINISTERS MUST LIVE.

A minister being earnestly exhorted to take a decided stand on the subject of slavery, excused himself by saying, "You know ministers must *live*!" "No," said his friend, "I was not aware of that; I thought they might *die* for the truth's sake!"

ZACHARIAH FOX.

When old Zachariah Fox, the great merchant of Liverpool, was asked by what means he contrived to realize so large a fortune as he possessed, his reply was, "Friend, by one article alone, in which thou mayest deal too if thou pleasest—*civility*."

EARLY IMPRESSIONS NEVER EFFACED.

A respectable lady died in 1845, near Madison, Wisconsin. She was a native of Kentucky, and educated a Protestant. All her family were Protestants. For seven years previous to her death she had no intercourse with Roman Catholics. But when death was approaching she sent a hundred miles for a Catholic Bishop, that she might be received into communion, and die in the Romish church. And wherefore? Her feelings were the result of early impressions received while attending a Catholic school at Nazanath, Kentucky! Yet how little many parents think of the depth and permanency of the impressions made on their infant offspring by the school-teacher's instructions or their own! Of all impressions those are most enduring which are the earliest.

BEECHER'S FIRST OATH.

I remember the time when I swore the first oath. It seemed as though every leaf on the trees and every blade of grass were vocal in their condemnation of my sin. But in after days, under the demoralizing influence of profane company, I became able to use profane language without a blush—without the least remorse of conscience; and finally without being conscious of the language I employed.

H. Ward Beecher.

COBBETT'S DUEL.

Cobbett, receiving a challenge to fight a duel, recommended the challenger to draw a Cobbett in chalk,

and if he succeeded in hitting it, to send him instant word, in order that he might have an opportunity of acknowledging that, had the true Cobbett been there, he, in all probability, would have been hit, too. But hit or no hit, the bullets could have no effect whatever, he maintained, on the original causes of the quarrel.

ATTENTION TO LIVES.

I pay more attention to people's lives than their deaths. In all the visits I have paid to the sick during the course of a long ministry, I never met with *one* who was not previously serious, that ever recovered from what he supposed the brink of death, who afterward performed his vows, and became religious, notwithstanding the very great appearance there was in their favor when they despaired of recovery.—*Booth*.

QUAKER REPLY.

A gay young man, traveling in a stage coach in London, forced his deistical sentiments upon the company by attempting to ridicule the Scriptures; and among other topics, made himself merry with the story of David and Goliath, strongly urging the impossibility of a youth like that of David being able to throw a stone with sufficient force to sink into the giant's forehead.

"Indeed, friend," replied a Quaker present, "I do not think it at all improbable, if the Philistine's head was as soft as thine." This silenced the young man.

NO FREEDOM WITH THE NAME OF MY MASTER.

A good old man was once thrown into the company of a young man who occasionally introduced into conversation the words "devil, deuce, old nick," etc., and who, at last, took the name of God in vain. "Stop," said the old man, "I said nothing while you used freedoms with the name of your own master, but I insist upon it that you shall use no freedom with the name of my master."

AVARICIOUS RECTOR.

An indigent boy applied for alms at the house of an avaricious rector, and received a dry, mouldy crust. The rector inquired of the boy if he could say the Lord's prayer, and was answered in the negative. "Then," said the rector, "I will teach you that." "Our Father." "*Our Father*," said the boy, "is he *my* Father as well as *yours*?" "Yes, certainly." "Then," replied the boy, "*how could you* give your poor brother this mouldy crust of bread?"

ROARING OF THE BRITISH LION.

At the commencement of the American revolution, when one of the king's thundering proclamations made its appearance, the subject came up in company in Philadelphia; a member of Congress who was present, turning to Miss Livingstone, said,— "Well, Miss, are you greatly terrified at the *roaring of the British lion*?" "Not at all, sir; for I have learned from Natural History, that that *beast roars loudest when he is most frightened.*"

ACCUSED AND ACQUITTED.

A person looking over a catalogue of professional gentlemen of the bar, with his pencil wrote opposite the name of one who is of the bustling order—“*Has been accused of possessing talents.*” Another seeing the accusation, immediately wrote under it—“*Has been tried and acquitted.*”

UNPROFESSIONAL.

A lawyer once said to a learned brother in court, that he thought his whiskers were very unprofessional. “You are right,” replied his friend, “a lawyer can not be too barefaced.”

DIED OF A COMPLICATION.

“What did Mr. —— die of?” asked a simple neighbor.” “Of a complication of disorders,” replied his friend. “How would you describe this complication, my dear sir?” “He died,” answered the other, “of two physicians, an apothecary, and a surgeon!” Enough to kill any man, truly.

PUT IT WHERE YOUR OTHER IRONS ARE.

A lady desired Dr. Johnson to pass his opinion of a new work she had just written; adding that, if it would not do, she begged him to tell her plainly, for she had other *irons in the fire*, and in case of unsuccess, she could bring out something else. “Then,” said the Doctor, after having turned over a few of the leaves, “I advise you, madam, to put it where your *other irons* are.”

QUIN AND THE COXCOMB.

Quin one day complaining of his old age and infirmities, in the public rooms at Bath, a pert young coxcomb asked him, "What would you give to be as young as I am?" "I do not know," says Quin, measuring him very contemptuously, "but I should be almost content to be as foolish."

NO BETTER THAN CLAY.

When Mr. John Lancaster had finished his lecture from the chair of the House of Representatives in the United States, Mr. Clay, the speaker, complimented him, saying, that the chair had never before been filled so well. Mr. Lancaster very modestly replied, that man, in his purest aspect, was but a very humble instrument in the hands of a higher power; the chair he had just filled, exalted as it was, had not been filled with any *better than Clay*.

OUT OF HIS LORDSHIP'S WAY.

A nobleman seeing a large stone near his gate, ordered his servant, with an oath, to send it to hell. "If," said the servant, "I were to throw it to heaven, it would be more completely out of your lordship's way."

THE CLERGYMAN AND THE JOCKEY.

A clergyman who was in the habit of preaching in different parts of the country, was once at an inn, where he observed a horse-jockey, trying to take in a simple man, by imposing upon him an unsound

horse for a sound one. The parson knowing the bad character of the jockey, thought proper to take the man aside and tell him to be cautious of the person he was dealing with. The man finally declined the purchase, and the jockey, quite nettled, observed, "Parson, I would much rather hear you preach than see you privately interfere with bargains between man and man in this way." "Well," replied the parson, "if you had been where you ought to have been last Sunday, you would have heard me preach." "Where was that?" "In the state prison," returned the clergyman.

PREACHING ON THE TIMES.

In 1648, it was a question asked of the brethren, at the meetings of ministers, twice a year, "if they preached the duties of the times." And when it was found that Leighton did not, he was reproved for his omission; but he replied, "If all the brethren have preached on the *times*, may not one poor brother be suffered to preach on *eternity*."

HAPPY PASSAGE.

A conceited minister having once delivered a sermon in the hearing of Mr. Hall, pressed him, with a disgusting union of self-complacency and indelicacy, to say what he thought of the sermon. Mr. Hall remained silent for some time, hoping that his silence would be rightly interpreted; but this only caused the question to be pressed with greater earnestness. Mr. Hall, at length said: "There was one very fine

passage, sir." "I am rejoiced to hear you say so. Pray, sir, which was it?" "Why, sir, it was the passage from the pulpit into the vestry."

WASHINGTON'S RESPECT FOR HIS MOTHER.

George Washington, when quite young, was about to go to sea as a midshipman; every thing was arranged, the vessel lay opposite his father's house, the little boat had come ashore to take him off, and his whole heart was bent on going. After his trunk had been carried down to the boat, he went to bid his mother farewell, and saw the tears bursting from her eyes. However, he said nothing to her; but he saw that his mother would be distressed if he went, and perhaps never be happy again. He just turned around to the servant and said: "Go and tell them to fetch my trunk back. I will not go away to break my mother's heart." His mother was struck with his decision, and she said to him, "George, God has promised to bless the children that honor their parents, and I believe he will bless you."

BOLINGBROKE.

Bolingbroke left one of his publications to be published after his death by Mallet, a brother unbeliever. Dr. Johnson, when asked his opinion of the legacy, exclaimed: "A scoundrel! who spent his life in charging a pop-gun against Christianity; and a coward, who, afraid of the report of his own gun, left half a crown to a hungry Scotchman to pull the trigger after his death."

CONTENTMENT.

A king walking out one morning, met a lad at the stable door, and asked him: "Well, boy, what do you do? what do they pay you?" "I help in the stable," replied the lad, "but I have nothing but victuals and clothes." "Be content," replied the king, "I have no more."

GIVING TO SAVE.

A wealthy merchant having lost by shipwreck, fifteen hundred pounds, ordered his clerk to distribute one hundred pounds among poor ministers and people; adding, that if his fortune was going by fifteen hundred pounds at a lump, it was time to make sure of some part of it.

THE BENEVOLENT DR. WILSON.

The benevolent Dr. Wilson once discovered a clergyman at Bath, who, he was informed, was sick, poor, and had a numerous family. In the evening he gave a friend fifty pounds, requesting him to deliver it in the most delicate manner, and as from an unknown person. The friend said: "I will wait upon him early in the morning." "You will oblige me, sir, by waiting upon him directly. Think of what importance a good night's rest may be to that poor man."

HE TRIED IT BEFORE HE SAID IT.

A lady being once told that the world in all its glory was but vanity, replied: "True, Solomon said so; but he tried it before he said it, and so will I."

REQUIRES TWO FOOLS TO FIGHT.

Sapiens being challenged for a duel, coolly replied, "any fool may give a challenge, but it requires two fools to fight."

REMEMBERING THE NAME OF CHRIST.

When the pious Bishop Beveridge lay on his death-bed, he did not know any of his friends or connexions. A minister with whom he had been well acquainted, visited him; and when conducted into his room he said: "Bishop Beveridge, do you know me?" "Who are you?" said the Bishop. Being told who he was, he said he did not know him. Another friend came, who had been equally well known, and accosted him in a similar manner. "Do you know *me*, Bishop Beveridge?" "Who are you," said he. Being told that it was one of his intimate friends, he said he did not know him. His *wife* then came to his bedside and asked him if he knew *her*. "Who are you?" said he. Being told that she was his wife, he said he did not know *her*. "Well," said one, "Bishop Beveridge, do you know the Lord Jesus Christ?" "Jesus Christ," said he, reviving, as if the name had upon him the influence of a charm, "O! yes, I have known him these forty years. PRECIOUS SAVIOR! HE IS MY ONLY HOPE."

HOW FAR TO A TAVERN.

One of the best stories of the season is told by Sandy Welch, of a man who was in the country on a visit, where they had no liquor. He got up two

hours before breakfast, and wanted his bitters. None to be had, of course he felt bad. "How far is it to a tavern?" he asked. "Four miles." So off the thirsty soul started,—walked the four miles in a pleasant state of mind, arrived at the tavern, and found it was a temperance house!

MAY PERISH BY THE SWORD.

It is reported of Philip of Macedon, that after having obtained the honor of an unexpected victory in arms, he was observed to look very much dejected; on being asked the reason, he replied, "that the honors obtained by the sword, might also be lost by the sword."

They who rule by the sword are liable, at all times, to perish by the sword.

NAPOLÉON'S OPINION OF CHRIST.

"I know men," said Napoleon at St. Helena, to Count de Montholon, "I know men, and I tell you that Jesus is not a man! The religion of Christ is a mystery, which subsists by its own force, and proceeds from a mind that is not human. We find in it a marked individuality, which originated a train of words and actions unknown before. Jesus is not a philosopher, for his proofs are miracles, and from the first his disciples adored him.

"Alexander, Cæsar, Charlemagne, and myself founded empires; but on what foundations did we rest the creations of our genius? Upon force. Jesus Christ founded an empire upon love; and at this hour millions of men would die for him!

“I die before my time, and my body will be given back to the earth, to become food for worms. Such is the fate of him who has been called the great Napoleon. What an abyss between my deep mystery and the eternal kingdom of Christ, which is proclaimed, loved, and adored, and is extended over the whole earth!”

Turning to General Bertrand, the emperor added: “If you do not perceive that Jesus Christ is God, I did wrong in appointing you general!”

WESLEY'S CHARITY.

Perhaps there never was a more charitable man than John Wesley. His liberality knew no bounds, but an empty pocket. He gave not merely a certain part of his income, but all that he had: his own wants being provided for, he devoted all the rest to the necessities of others. He entered upon this good work at a very early period. We are told that when he had thirty pounds a year, he lived on twenty-eight, and gave away forty shillings. The next year, receiving sixty pounds, he still lived on twenty-eight, and gave away thirty-two. The third year he received ninety pounds, and gave away sixty-two. The fourth year he received one hundred and twenty pounds. Still he lived on twenty-eight, and gave to the poor ninety-two. During the rest of his life he lived economically; and, in the course of fifty years, it has been supposed, he gave away more than one hundred and twenty-eight thousand dollars. He used much frugality that he might have much to

bestow. Can any man or woman be a Christian with less charity than Mr. Wesley had? He followed both the Saviour's example and his precepts; and when, among the many hollow-hearted, wealthy *professors* of religion, you find one doing as did this good man, you will have the pleasure of seeing a Christian.

DISTILLER AND REFORMED DRUNKARD.

A distiller went to hear a reformed drunkard deliver a temperance lecture, thinking to brow-beat him by his presence. The reformed man eloquently compared alcohol to Juggernaut, saying he had a temple in that place, pointing to the distillery, whose floor was strewed with human bones; and if he had an opportunity, he should like to preach a sermon there. On coming out, the distiller said: "So, old fellow, you would like to preach in my temple, would you? when will you come?" "As soon as you get a congregation together," said the reformed man. "And what will be your text?" said the distiller. "Out of the belly of hell cried I, and thou heardest my voice!" The distiller was confounded.

DISCARDED LOVER.

Eliza Embert, a young Parisian lady, resolutely discarded a gentleman to whom she was to have been married the next day, because he ridiculed religion. Having given him a gentle reproof for some impropriety, he replied, "that a man of the world would not be so old-fashioned as to regard God and reli-

gion." Eliza immediately started; but soon recovering herself, said: "From this moment, as I discover you do not respect religion, I cease to be yours."

NOT MY WILL BUT THINE.

It is of great importance that we should entreat the Spirit of God to enable us to pray as we ought. The late Mr. Kilpin, of Exeter, England, says: "I knew a case, in which a minister praying over a child apparently dying, said: 'If it be thy will, spare ——.' The poor mother's soul yearning for her beloved, exclaimed: 'It must be his will! I can not bear *ifs*.' The minister stopped. To the surprise of many the child recovered; and the mother, after almost suffering martyrdom by him while a stripling, lived to see him hanged before he was two and twenty! Oh! it is good to say, '*Not my will, but thine be done.*'"

THE WORLD AND BROTHERS

It proceeds rather from revenge than from malice, when we hear a man affirm that all the world are knaves. For before a man draws this conclusion the world has usually anticipated him, and concluded this of him who makes the observation. Such men may be compared to Brothers, the *prophet*, who, on being asked how he came to be clapped up into bedlam, replied, "I and the world happened to have a slight difference of opinion; the word said I was mad, and I said the world was mad; I was *outvoted* and here I am."

HAYNES TO THE SCOFFERS.

Of Mr. Haynes, the colored preacher, it is said, that some time after the publication of his sermon on the text, "Ye shall not surely die," two reckless young men having agreed to try his wit, one of them said: "Father Haynes, have you heard the good news?" "No," said Mr. Haynes, "what is it?" "It is great news indeed," said the other, "and, if true, your business is done." "What is it?" again inquired Mr. Haynes. "Why," said the first, "the devil is dead." In a moment the old gentleman replied, lifting up both hands, and placing them on the heads of the young men, and in a tone of solemn concern, "oh, poor fatherless children what will become of you?"

WHY DO YOU PLANT TREES.

A very poor and aged man, busied in planting and grafting an apple tree, was rudely interrupted by the interrogation: "Why do you plant trees, who can not hope to eat the fruit of them?" He raised himself up, and, leaning upon his spade, replied: "Some one planted trees before I was born, and I have eaten the fruit; I now plant for others, that the memorial of my gratitude may exist when I am dead and gone."

WILBERFORCE'S CONVERSION.

From a speech delivered by J. J. Gurney, Esq., at the meeting of the British and Foreign Bible Society, in 1834, we learn that Mr. Wilberforce was in the 24th year of age when he was elected a member

of parliament for Hull. He afterward attended the county election, and such was the charm of his eloquence on that occasion, in the large castle area at York, that the people all cried out: "We will have that little man for our member." He was then one of the gayest of the gay: not an openly vicious man, but peculiar for his wit, and his distinction in the fashionable circles. His wit became innocuous under Christian principles. He was said to be the "joy and crown of Doncaster races." He went to visit a relative at Nice, and was accompanied by the Rev. Isaac Milner, afterward dean of Carlisle. Mention was made of a certain individual who moved in the same rank, an ecclesiastic gentleman, a man devoted to his duty. Mr. W. said, regarding him: "that he thought he carried things too far;" to which Mr. Milner said, he was inclined to think that Mr. W. would form a different estimate on the subject, were he to carefully peruse the New Testament. Mr. Wilberforce replied that he would take him at his word, and read it with pleasure. They were both Greek scholars, and in their journey they perused the New Testament together. That single perusal was so blessed to Mr. Wilberforce, that he was revolutionized; he became a new man; and the witty songster, the joy and crown of Doncaster races, proved the Christian Senator, and at length he became the able and successful advocate for abolishing the slave trade.

EFFECTS OF INTEMPERANCE UPON NATIONAL INDUSTRY.

The results of national industry depend on the amount of well directed intellectual and physical power. But intemperance paralyses and prevents both these springs of human action.

In the inventory of national loss by intemperance, may be set down the labor prevented by indolence, by debility, by sickness, by quarrels and litigations, by gambling and idleness, by mistakes and misdirected efforts, by improvidence and watchfulness, and by the shortened date of human life and activity. Little wastes in great establishments constantly occurring, may defeat the energies of a mighty capital. But where the intellectual and muscular energies are raised to the working point daily by ardent spirits, until the agriculture, and commerce, and arts of a nation move on by the power of artificial stimulus, that moral power can not be maintained which will guarantee fidelity, and that physical power can not be preserved and well directed, which will insure national prosperity. The nation whose immense enterprise is pushed forward by the stimulus of ardent spirits, can not ultimately escape debility and bankruptcy.

When we behold an individual cut off in youth or in middle age, or witness the waning energies, improvidence, and unfaithfulness of a neighbor, it is but a single instance, and we become accustomed to it; but such instances are multiplying in our land in every direction, and are to be found in every

department of labor, and the amount of earnings prevented or squandered is incalculable; to all which must be added the accumulating and frightful expense incurred for the support of those and their families whom intemperance has made paupers. In every city and town the poor-tax, created chiefly by intemperance, is augmenting. The receptacles for the poor are becoming too strait for their accommodation. We must pull them down and build greater to provide accommodations for the votaries of inebriation; for the frequency of going upon the town has taken away the reluctance of pride, and destroyed the motives to providence which the fear of poverty and suffering once supplied. The prospect of a desolate old age, or of a suffering family, no longer troubles the vicious portion of our community. They drink up their daily earnings, and bless God for the poor-house, and begin to look at it as, of right, the drunkard's home, and contrive to arrive thither as early as idleness and excess will give them a passport to this sinecure of vice. Thus is the insatiable destroyer of industry marching through the land, rearing poor-houses, and augmenting taxation: night and day, with sleepless activity, squandering property, cutting the sinews of industry, undermining vigor, engendering disease, paralysing intellect, impairing moral principle, cutting short the date of life, and rolling up a national debt, invisible, but real and terrific as the debt of England; continually transferring larger and larger bodies of men from

the class of contributors to the national income, to the class of worthless consumers.

Add to the loss sustained by the subtraction of labor and the shortened date of life, the expense of sustaining the poor created by intemperance, and the nation is now taxed annually more than the expense which would be requisite for the maintainance of government, and support of all our schools and colleges, and all the religious instruction of the nation. Already a portion of the entire capital of the nation is mortgaged for the support of drunkards. There seems to be no other fast property in the land, but this inheritance of the intemperate: all other riches may make to themselves wings and fly away. But until the nation is bankrupt, according to the laws of the state, the drunkard and his family must have a home. Should the pauperism of crime augment in this country as it has for a few years past, there is nothing to stop the fearful results which have come upon England, where property is abandoned in some parishes because the poor-tax exceeds the annual income. You who are husbandmen are accustomed to feel as if your houses and lands were wholly your own; but if you will ascertain the per centage of annual taxation levied on your property for the support of the intemperate, you will perceive how much of your capital is held by drunkards, by a tenure as sure as if held under mortgages or deeds of warranty. Your widows and children do not take by descent more certainly, than the most profligate and worthless part of the community. Every intemperate and

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idle man whom you behold tottering about the streets and steeping himself at the stores, regards your houses and lands as pledged to take care of him, annually puts his hands deep into your pockets, and eats his bread in the sweat of your brows, instead of his own: and with marvelous good nature you bear it. If a robber should break loose on the highway to levy taxation, an armed force would be raised to hunt him from society. But the tippler may do it fearlessly in open day, and not a voice is raised, not a finger is lifted.—*Beecher*.

COMPOSITIONS.

EXAMPLES ILLUSTRATING THE USE OF THE EXPRESSIONS AS SUBJECTS OF COMPOSITIONS.

Tell me where the Protestant religion and the Bible are, and where they are not, and I will write a moral geography of the world.—*W. Adams.*

“From the proper answers to the above two queries, in reference to any people, it may be shown, in all particulars, what is their physical condition.” A mere glance of the eye will inform us where the Bible is, and where it is not. Turn your eye toward Italy, for instance—decay, degradation, suffering, meet your gaze on all sides. Commerce droops, agriculture sickens, the useful arts languish. There is a heaviness in the very air; the people are afraid to speak aloud; they walk mopingly; an armed soldiery is round about their dwelling places. We feel cramped by some invisible power. The armed police take from the Christian stranger his Bible, before he is permitted to enter the territory. Ask for the Bible in the book-stores; it is not to be had, except in a form so large and extensive as to be entirely beyond the reach of the common people. The preacher takes not his text from the Bible. Enter the Vatican, and inquire for God’s holy book, and

you will be pointed to some case in which it reposes among prohibited books, side by side with the works of Diderot, Rosseau, and Voltaire.

But cross the Alps into Switzerland, and pass down the Rhine into Holland, across the Channel to England and Scotland, and what an amazing contrast! Men hold up their heads; walk with a firm and quick tread; look with an air of independence; there are industry, neatness, instruction for children. Why this striking difference? The sky is no brighter, the scenes of nature are no fairer—but they have the Bible; and happy is the people who have it, for it is “*righteousness that exalleth a nation.*”

The lessons which are gathered at the mother's knee, are likely to exert a controlling influence upon the child's after destiny.—*Napoleon.*

As Mrs. Sigourney forcibly and beautifully remarks, “Of what unspeakable importance is her education, who gives lessons before any other instructor; who pre-occupies the unwritten page of being; who produces impressions which only death can obliterate; and mingles with the cradle-dream, what shall be read in eternity.” She might, with propriety, have said, “impressions which death *can not* obliterate.” The first impressions on the blank leaf of the mind are never erased. Scratch the green bark of the little twig, or twist it, and a scared or crooked tree will tell of the act for centuries to come. Just so with the early teachings of

childhood, which make impressions on the mind and heart that time can not efface.

The future destiny of the child is commonly the work of the mother; and the virtues of the mother are commonly visited on her offspring, as well as the "sins of the father." True it is that a mother's influence, in the early years of infancy and childhood, usually makes men what they are in after life. It is usually said that "all great men have had great mothers." O the responsibility of the mother's office! O the responsibility of society in properly educating mothers for their high and holy office!

"O woman, lovely woman, Nature made thee
To temper man; we had been brutes without thee."

Women govern men, therefore, the more they are enlightened, so much more will men be. Sheridan says: "On the cultivation of the minds of women depends the wisdom of man." So testifies universal experience and observation.

It is the fixed law of the universe, that little things are but parts of the great.—*T. Edwards.*

"The grass does not spring up full grown, as it were, by eruptions: it rises by an increase so small and noiseless and gentle, as not to disturb an angel's ear,—perhaps to be invisible to an angel's eye."

The rain does not fall in great sheets or masses, but in drops, or even in the "breath-like moisture of the fine mist."

The planets of the heavens do not leap from end to end of their orbits, but they move inch by inch, and line by line, in making the great circle of the heavens.

Men do not become evil all at once ; but mere suggestion brings on indulgence ; indulgence, delight ; delight, consent ; consent, endeavor ; endeavor, practice ; practice, custom ; custom, excuse ; excuse, defense ; defense, obstinacy ; obstinacy, boasting ; boasting, a seared conscience and a reprobate mind.

Intellect, feeling, habit, character, all become what they are by the influence of little things.

So in morals and religion, it is by little things—by little influences acting constantly upon us, or seemingly little decisions repeatedly made by us, that we are all going, not by leaps, yet surely by inches and lines, either to life or death eternal.

The influence of little things are as real, and as constantly about us, as the air we breathe, or the light by which we see objects of vision. “These are the small—the often invisible—the almost unthought-of strands, which are inweaving and twining by myriads, to bind us to character—to good or evil here, and to heaven or hell hereafter.” There are, in reality, no little things, but what is commonly so called, being but parts of the great, are, therefore, always highly considerable. *By disregard of little things, so called, we fall short of excellence.*

Habit, if not resolutely resisted, soon becomes necessity.

Augustine.

All observation attests that whatever we do often, however difficult at first, becomes easier and easier by continued practice. Toward actions of either body or mind, good or bad, we acquire by repetition, at first an inclination, and finally an irresistible propensity; so that what was in the beginning mere choice, becomes in the end imperative necessity. The condition to which we bring ourselves by frequent repetition of single acts, constitutes that great law of our nature which we term HABIT.

Fenelon defines habit "in general to be certain impressions left in the mind, by means of which we find a greater ease, readiness, and an increased inclination to do any thing, formerly done, by having the idea ready at hand to direct us how it was done before. Thus, for example, we form a habit of sobriety by having always before us the evils of excess; the reflections whereof, being often repeated, render the exercise of that virtue continually more and more easy."

Dr. Locke defines habit to be "trains of motions in the animal spirits, which once set a going, continue in the same steps they have been used to, which by often treading, are worn into a smooth path, and the motion in it becomes easy, and, as it were, natural."

Dr. Reed views habit as a "part of our constitution, so that what we have been accustomed to do, we acquire not only a facility, but a proneness to do on like occasions, so that it requires a particular

effort to forbear it; but to do it, requires very often no will at all."

Dr. Paley says that "man is a bundle of habits." Habit, in its nature and effects, resembles instinct; but the former is acquired, the latter natural; both operate, however, without the exercise of either will or reflection.

Habit steals upon us with silent tread, and unperceived, thread by thread, forms the strong *cable* that holds us, and before we are aware, we are firmly bound hand and foot, the passive and unresisting slaves to its tyrannical will. Habit with an iron grasp seizes the unresisting victim, and hurls him headlong from the height of prosperity, into an abyss of ruin. It is man's best friend or his worst enemy; it can exalt him to the highest pinnacle of virtue, honor, and happiness, or sink him to the lowest depth of vice, shame, and misery.

When we reflect that every single act, good or bad, adds an additional thread to the cable which binds us to weal or woe, not only for life, but for all eternity, we can not be insensible to the great importance of this subject. Solomon refers to this great law of our nature, when he says: "Train up a child in the way he should go, and when he is old he will not depart from it." The converse of this is equally true; for train up a child in the way he should NOT go, and when he is old he will not depart from that way.

That habit will change our nature, is well illustrated by the story of the aged prisoner of the Bas-

tile. The love of liberty is one of the most natural things to man, but from long years of confinement he preferred the gloom of the dungeon to the blessed light of liberty.

My very chains and I grew friends,
So much a long communion tends
To make us what we are; even I
Regain'd my freedom with a sigh.

Byron's Prisoner of Chillon.

To one confirmed in the habit of truth, falsehood is next to impossible; to the habitually industrious, idleness is much harder than labor. Form a confirmed habit of frugality, and a waste of property becomes a painful effort; he who has contracted habits of honesty, will recoil at a breach of integrity. A man is made up of habits, when you know them you know him; and it is always wiser to trust to his habits than to his promises.

As John B. Gough says, "Every moderate drinker *could* abandon the intoxicating cup if he *would*; every inebriate *would* if he *could*." The poor inebriate, however, has bound himself with the strong cable of habit. "He curses it and clings to it." "It has robbed him of his will, and triumphantly points to the precipice toward which it is hurrying him." According to the old maxim, "practice makes perfect." Be it remembered, it can equally perfect a human being in either good or evil. We should, therefore, attentively consider the tendency of every act of our life, "practicing those which lead to the formation of good habits, on the one hand, while on the other, we avoid those which are evil in their consequences."

"The Bible is a window in this dark prison of hope."

"The Bible is the light of Man's understanding, the joy of his heart, the fullness of his hope, the purifier of his affections, the mirror of his thoughts, the consoler of his deepest sorrows, the unerring guide of his soul through this gloomy labyrinth of time, the telescope sent from heaven to reveal to man's eye the amazing glories of the far distant world."

"No other book, of all the world, ever commanded so vast a profusion of readers, or has been published in so many languages. Such is the universality of its spirit, that no book loses less by translation; none has been so frequently copied in manuscript, and none so many times printed. King and noble, peasant and pauper, master and slave are delighted students of its heavenly treasures. The wisest philosophers have humbly gleaned from it, and legislators have been thankfully indebted to it. Its stories charm childhood, its hopes inspirit the aged, its promises soothe the bed of death. It scatters that darkness which envelops our souls. By its light thousands have been led to reflection, to repentance, to heavenly wisdom, to Christ, to God, to immortal bliss. The maiden is wedded under its sanction, and the grave is closed under its comforting assurances. Its lessons are the essence of religion, the seminal truths of theology, the first principles of morals, and the leading axioms of political economy. Martyrs have often bled and been burnt at the stake for attachment to it. It is the theme of

universal appeal. In the entire range of literature no book is so frequently quoted or referred to. The majority of all the books ever published, have been in connection with it. The fathers commented upon it, and the subtle divines of the middle ages refined upon its doctrines. It sustained Origen's scholarship, and Chrysostom's rhetoric; it whetted the penetration of Abelard, and exercised the keen ingenuity of Aquinas. It gave life to the revival of letters, and Dante and Petrarch reveled in its imagery. It augmented the erudition of Erasmus, and roused and blessed the wonderful intrepidity of Luther. Its temples are the finest specimens of architecture, and the brightest triumphs of music are associated with its poetry. The text of no ancient author has summoned into operation such an astonishing amount of labor and learning, and it has furnished subjects and occasions for the most masterly examples of criticism and comment, grammatical investigation, and logical analysis. It has inspired the English muse with her loftiest strains. Its cheerful beams shone on Milton and gladdened his heart in his darkness, and mightily cheered the song of Cowper in his sadness. It was the star which led Columbus to the discovery of a new world. It furnished the panoply of Puritan valor which shivered tyranny in by-gone days. It is the great Magna Charta of the world's regeneration and liberties. Howard, Franche, Neff, Schwartz, the departed and lamented Chalmers, and the much beloved Shaftsbury, were cast in the mould of the Bible. The mighty accumulation of the

records of false religion, from the Koran to the book of Mormon, have owned its superiority, and surreptitiously purloined its precious jewels.

“Among the Christian classics, it loaded the treasures of Owen, charged the great fullness of Hooker, barbed the point of Baxter, gave colors to the palette, and sweep to the pencil of Bunyan, enriched the fragrant fancy of Taylor, sustained the towering loftiness of Howe, and strung the deep sounding plummet of Edwards. In short, this Bible collection of artless lives and letters has changed the face of this wide world, and ennobled myriads of its population. While multiplied millions bid it welcome, the mere idea of its circulation, causes the Pope to tremble on his throne, and brings from his quivering lips, fearful curses.”

Is the Bible, which has wrought such wonders, the word of God? The argument. Bad men or devils *would* not have written it, for it condemns them with their works, and was so extremely unpopular that they could not have expected profit from it. Good men or angels *could* not have written it, for in saying it was from God, when it was but their own invention, they would have been guilty of falsehood, and thus could not have been good men. “The only being who *could* have written it, then, is God, its real author.”

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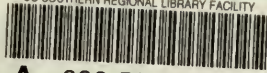




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